THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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PARACELSUS AND BOEHME

It was in the month of November that two great men were born, the value of whose knowledge and the depth of whose service to humanity still remain to be fully acknowledged.

Theophrastus von Hohenheim, later known as Paracelsus, was born on 14th November 1493.

Jacob Boehme on 18th November 1575.

Both were bearers of the Torch of Truth of the Wisdom-Religion to the mediæval ages of Europe. Both were Theosophists and Jacob Boehme actually wrote a book named *Theosophiske Studier*. Paracelsus carried on his researches in the sphere of the objective. As a practising physician he used his knowledge of the Science of Occultism and dug foundations for the method of laboratory experimentation, but never overlooking the invisible and the intangible. Boehme, on the other hand, taught what he acquired subjectively. A study of the genuine writings of both these teachers of the Esoteric Philosophy will yield precious knowledge which can be used by the individual for self-improvement as well as for serving humankind.

The influence of the teachings of Paracelsus and Boehme on European thought and culture is vast but indirect and has not been properly assayed. Since the days of H. P. Blavatsky, who wrote a good deal about both these Occultists who were her predecessors, serious and sincere attempts have been made to bring their life-labours to the notice of the general public. The altruistic labours of Paracelsus and Boehme and their like still remain to be better known and evaluated in the Occident. Their work was to introduce the Wisdom of the Ancients, which was better appreciated in the Orient, for the benefit of the West.

The Teachings of the philanthropic Esotericists of Europe have great value for modern Indians. There is a notion abroad in this country that spiritual Wisdom is the monopoly of the East in general and India in particular. The very fact of Wisdom ante-dating the *Vedas* is not considered. Yoga, *i. e.*, Self-Realisation through self-discipline, is not exclusively Indian or a Hindu science and art. Wisdom is universal and Indian scholars miss a great deal in neglecting the study of Occidental Yogis and Occultists from Pythagoras down to H. P. Blavatsky and William Quan Judge.

We salute the memory of Paracelsus, the greatest Occultist of the Middle Ages in Europe, and of Boehme, the poor shoe-maker who was a natural clairvoyant of most wonderful powers.

ISLAM AND WORLD CULTURE

[**Prof. A. J. Arberry,** Professor of Arabic in Pembroke College, Cambridge, who is the author of several scholarly studies in his field, writes here of the great contribution, often overlooked, which Islam has made, of which not the least important for the West was its preservation and transmission of the cultural values of the Græco-Roman world, which had in turn derived from Egypt and from India.—ED.]

What is the contribution of Islamic culture to world progress? This is a difficult question to be asked to answer in two thousand words, as I have been invited to do; yet the limits set for my reply make the task in many ways easier, for it means that we shall need to confine our attention to fundamentals and to avoid the discussion of details, however fascinating and revealing these may be.

The best point of departure for our enquiry is to propound another question, and to give a response to that. What would have been the probable fate of world civilization, if Muhammad had never lived and the religion of Islam not been revealed?

By the end of the sixth century A. D. when Muhammad began his mission, Greco-Roman civilization, which had brought so great intellectual brilliance and material prosperity to Europe, Asia Minor and North Africa, was in the last stages of decay. Christianity was rent by schismatic quarrels. The Sassanian empire of Persia was fast breaking up. The Dark Ages of the West were at hand.

It is possibly not too much to say that, but for the unifying influence of Islam and the coherent pattern of Islamic culture, Western civilization would in due course have been overwhelmed and utterly destroyed by the successive waves of barbarian invaders. It was a most fortunate circumstance that when the most powerful threat came, from the Turkish, Mongol and Tartar tribes, the Islamic empire, though weakened by decay and internal dissension, yet remained solid enough and strong enough to absorb the full impact of those onslaughts and to halt the flood of destruction short of Europe.

Otherwise, it seems that nothing could have stood between Hulagu Khan and the Atlantic seaboard. Rome and Paris would have suffered the fate of Baghdad. The scholars of the West, like those of Persia and Iraq, would have been butchered, and those monastic libraries which formed the centres of learning at the renaissance pillaged and burned.

So much on the purely material plane. On the spiritual level, we might speculate that it was in part at least the challenge thrown down by Islam for the possession of men's souls that stimulated the Christian

West to seek a revival of learning, lest the masses of Europe should go over wholly to the new religion. The naked sword of Islamic monotheism could only be parried by the shield of a Christianity purified and rid of its crasser accretions of pagan superstition.

Materially and spiritually Islam throughout its history has maintained a certain pattern of thought, a distinctive standard of life that have secured, despite all the vicissitudes of fortune, a notable stability of culture over a large area of the globe. It is easier to discern the significance of this fact in these days of the breaking up of nations and empires, when we are spectators of a Europe seemingly on the brink of dissolution.

We see, perhaps for the first time in such startling clarity, that the first requisite of a civilization if it is to survive, much less prosper, is that it should be grounded in a firm faith in itself and its values. Because the peoples of Europe appear to have lost faith in themselves and their traditional way of life and belief, Europe may well perish as an integrated centre of civilization.

Because Islam offered its followers a firm and simple faith, asserting the omnipotence of a Divine Power yet maintaining the worth and dignity of the individual man and woman, the Muslim peoples held fast to their conception of the good life in the face of immense catastrophes.

Islam is a system of law as well as a way of life and worship. Men will more readily and obediently accept the idea of the sanctity of law if they believe it to be rooted in a heavenly faith, and not the imposition of the strong upon the weak. The religious law of Islam provided a fair and reasonable basis for society and human relations: it is marked by a benevolent care for the weak, the widow and orphan, and asserts the rights as well as the duties of the ordinary citizen. Islam gave birth to one of the great legal systems of mankind, and taught its followers to accept and respect the arbitrament of a reasoned judgment in all causes and disputes.

The faith which Muhammad brought to mankind thus supplied the spiritual and material basis for a civilization which in point of extent and duration bears comparison with any of the other great civilizations of history. It provided a common standard of ethics and conduct and a common sense of loyalty which bound together many millions of men and women of the most diverse races and languages, fashioning an international society that has known a large measure of internal peace and security.

Islam created a model of human intercourse which, given favourable circumstances, might well bring about the permanent pacification of an area stretching from the Atlantic coasts of Africa to the frontiers of India and China. It has furnished the ideal of a virtually classless order of life in which discriminations of pedigree and colour need play no part.

When we consider the intellectual and artistic achievements of Islamic civilization, we are compelled to recognize that they are fully equal to its other contributions to world culture. Each of the major "Islamic" languages—Arabic, Persian, Turkish and Urdu—has produced its own great literature, both religious and secular, rivalling in range and quality any comparable output of the human mind. And what is outstandingly obvious in all these literatures is how predominantly Islamic in character and inspiration they are; though each of the languages acting as vehicles of thought and expression belongs to a different group and has its own quite characteristic structure, there is a remarkable similarity between the literatures themselves.

The medical, mathematical and philosophical discoveries of the ancient world might likely enough have been lost after the collapse of Greco-Roman civilization, had they not been taken over by the Arabs and the Persians at the beginning of Islam and accepted as the starting-point of a further range of intellectual exploration.

Islam, so far from being hostile to study and research, lays it down as a religious duty that the believer should seek after knowledge wherever it may be found. The academies of ancient Greece were not more liberal and fertile as centres of teaching and learning than the madrasas of mediæval Islam. The universities of modern Europe owe not a little of their structure and design to the models provided by Muslim Spain, Sicily and Egypt.

In art and architecture equally the achievements of Islamic civilization are patent to view. To have stood in the vast fabric of the Omayyad Mosque at Damascus or the majestic Sultan Hassan Madrasa at Cairo, to have seen the delicate arabesques that adorn a thousand splendid buildings from Morocco to India, is to be conscious of a human spirit disciplined in the worship of One God and trained to observe the evidences of His omnipotence and supreme artistry in all creation.

The men who planned and executed these places set aside for God's service lavished all their skill and imagination upon a well-loved task. They were inspired by a burning faith to erect monuments to their belief that would compel the admiration of succeeding ages, and confirm countless generations in their knowledge and worship of the All-Compassionate. Grandeur of design, exquisite perfection of detail—these reveal a spirit richly satisfied in God.

So with all the arts of Islam: grandeur of design, exquisite perfection of detail, these are their supreme characteristic, the mark of men who loved the beauty of pure form, and lived leisurely to fulfil that love. These were a people who dwelt consciously in eternity, even during this transient life; for them the dimension of time meant nothing; they were in no demoniac hurry to scamper through a shoddy task, but

laboured slowly and skilfully to produce the best they knew. It is an attitude to life which has been severely criticized by the West; but it has yet to be proved that any other is its superior. The Greeks of old also knew the virtue of contemplation; Islam was in this respect far more truly the heir of the Hellenic spirit than dynamic modern Europe.

Islam's contribution to world progress? The question is very large and very complex, but the foregoing analysis will have made clear some of its many facets.

To believe in One God, and to acknowledge His supreme authority and goodness—this liberates the human soul from the intolerable bondage of demon-worship, the propitiation of many rival and unpredictable godlings; it frees the human spirit from the prison of doubt and fear, concentrating the whole heart and will upon the Creator's service.

From this belief all other things follow: even to the ambition, which underlies all Islamic political theory, to see established upon earth that excellent City of God of which Farabi like Augustine dreamed, a city conterminous with the world's boundaries, wherein peace, justice, lovingkindness and happiness reign supreme.

A. J. ARBERRY

TECHNOLOGY VERSUS HUMANISM

The editorial column "The Lantern of Diogenes" in the Summer 1947 *Personalist* is, like so much of Ralph Tyler Flewelling's writing, challenging and suggestive. It is based upon the story of Samson, "a tale of spiritual degeneracy; the loss of superlative strength through atrophy of the soul." The world today, he warns, is in danger arising out of its overlooking the fact "that physical power unattended by spiritual integrity is fatal weakness." He has a special message for the enthusiasts for technical education at the expense of the humanities:—

> Any age which swaps education for technology; the lessons of history, the arts and religion, for an unthinking confidence in gadgets, is afflicted with a tragic sickness.

Mr. Flewelling puts his finger on a truth when he writes that "in the long roll of history it is ideas that survive, and at present the world seems short of ideas." Notions there are in plenty, theories in abundance, dogmas to burn, but constructive thinking that bears the stamp of a deeper level of ideation than the superficial brain-mind is in general conspicuous by its absence. And, lacking ideas themselves, men shy at those of others.

> Because the present world has despised its intellectual and spiritual resources it is afflicted with an unseemly fear of ideas.

The attempt to suppress self-expression, Mr. Flewelling warns, must produce political, social and moral blindness, leaving "the national Samson"—and, we might add, humanity itself—groping at menial tasks, "eyeless in Gaza grinding at the mill with slaves."

BODY, THE VEHICLE OF THE SOUL

[Two articles dealing with an important theme—the value of the body as the vehicle necessary for soul growth—are brought together here, one by **Shri J. M. Ganguli** and the other by **Shrimati M. A. Ruckmini.**

The body, as Hermes Trismegistus says of matter, " is the vehicle of becoming " or, as Shri Ganguli puts it, " a great means to a supreme end, " and as such is not to be despised. Shankara's *Viveka Chudamani* repeats the Buddha's *Dhammapada* in asserting that human birth is hard to gain. Spirit and Matter are not antitheses but two facets or aspects of one unity, as steam and ice are but different states of a single substance. And the human form is the crown of physical evolution; there is a divine harmony in it and to the seeing eye the without can always mirror the within.

In our civilisation, however, a corrective is needed to the prevalent disbelief in the possibility of conscious life apart from the physical brain and a preventive of the pathetic clinging to the worn-out bodily garment in ignorance of the new body which reincarnation promises. The subjugation and control of matter, not abject dependence on it, is the ancient Eastern goal, as Shrimati Ruckmini brings out here.—ED.]

I.—THIS BODY I LOVE

[This article does not relate to matters of topical interest, though it is a thought-reaction to the overwhelming preoccupations due to them through which we live and in which pass the precious, irrevocable moments of this short-spanned conscious life. Our body is the central attraction or, rather, the pivot round which our mind, efforts and activities revolve, keeping the inner consciousness enveloped in utter forgetfulness of its own self. The crude senses dominate, the subtler *indriyas* remaining embedded underneath, and they create endless hankerings and illusions and drive us into follies and insignificances. We cling to physical objects; we think so much of our body and its appearance; we go mad caring for what we possess—all for what, we do not stop to think. It is only at times that we get a sharp prick inside that wakes us from the stupor and provokes reflection. And then for a passing moment at least our eyes turn to the unreality and even to the hideousness of the things we have been caressing and playing with.

My thoughts may cause some similar pricks in my readers.—J. M. GANGULI]

When I come home and take off my fine clothes, when the scent I had put on my hair and my shirt-front has evaporated and the sweat is drying on my body, how do I feel looking at and pondering over my bare body in the quietness of my room ?

There is nothing in it to excite fancy or possessing charm, nothing to fascinate, nothing to be proud of

or be delighted with. As I survey it I find that every element in its constitution, the blood, the bones, the flesh, the hair, I would not care to touch if they were not part of my own body. How they stink! And what comes out from inside the body is still more foul and offensive. The excreta are repugnant and I am afraid of them also because of the diseases they so quickly breed and spread. How ludicrous indeed to think that I spend most of my time and life and efforts to procure sweet and delicious things to put into my mouth, which, as soon as I have put them in, become execrable. One loathes to touch them if they be spat out, so abominable is the inside of the mouth.

Similar thoughts strike me as I turn my eyes to other parts of the body. Why should I then be so much attached to this body which, over and above all that, is so susceptible to an infinite variety of sicknesses and pains? Every moment one or the other physical craving keeps my mind and my imagination pinned down to the fleshly body and I struggle and strive and rove about and do the silliest things for the satisfaction of that craving, a momentary satisfaction, which brings no peace, leaves no happiness. After I have eaten what I had desired comes unpleasant eructation, the stomach reacts, making me sick. How many times physical satisfaction is similarly followed by something or other that causes regret, depression, exhaustion, lassitude or the like! Even if no such immediate after-effect is perceived, the actual moments of enjoyment are unretainable; they flit away, leaving the hankering raging as before.

Such is my body that keeps my mind all the time worried, my thoughts narrowed and confined, my irrevocable time engaged; that makes me run after trifles and insignificant things. And yet with all that I do for it, all the care that I take of it, it will become inert and dead without a moment's notice as soon as something that I do not know, I cannot catch, leaves it. This body is nothing without that mysterious thing that stays, works and departs without my knowledge and without any physical perception. Without that, this body becomes untouchable. The dead body not even the dearest ones would keep near. How sad to think indeed that this body which I so much love and which those who love me embrace and caress will be given to the flames or buried deep underground one day, and people will even be in a great hurry to dispose of it.

As my thoughts go deeper and deeper a feeling of gloom and voidness spreads over my mind. The world and my surroundings lose interest, for I have only looked at them with my physical eyes and have not learnt to think of any relation between them and myself other than the physical. The utter worthlessness of this body, its outer

ugliness and inner dirtiness, its being the cause and also the seat of so many diseases, of so much misery and suffering—thinking of all these brings no consolation but all the more intensifies the feeling of helplessness and despair.

At times, however, a ray flashes across my vision, a ray which shows a way out of the gloom and reassures me. What is that mysterious essence in me, which forms no part of the body and which does not contact it, even though without it the body I so much love is an untouchable carcass? That question arises in me and deflects my mind to the search for it. If I can catch it through realization, what a thing I shall have, a thing which will not perish or fade, a thing immortal and eternal. The enduring happiness which I am ever in quest of shall be in my grasp. In this flash of passing spiritual enlightenment I feel like comprehending reality and absoluteness, which I was missing under the overwhelming influence of physical conceptions. And I begin to see the purpose of this life—to attain to the realization of the immortal and the absolute in me. This physical embodiment of that subtle element which, whatever else it be, does not pertain to the physical, cannot be, I see, for pursuing the cravings of the flesh, which entail only dissatisfaction, insatiableness, miseries and sufferings, but must be for serving as a great means to a supreme end.

As I so reflect and ponder I feel as though I have transcended the physical plane where I was suffering the despair of uncertainty and the gloom of all-enveloping unreality, but I fall into the same environment again as soon as my eyes and thoughts turn to the urges of the body and the alluring charms of its enjoyment. My ascent was short-lived, so much have my mind and thoughts been entangled in my physical body. It strikes me now that these entanglements have to be cut. My attachment to the body has to be understood as silly and childish. The care I take, the attention I give to my toilet, to ornamenting and covering this filthy body, is ridiculous. My thoughts hovering round it drive me only to torture and suffering. Is it not for that reason that the wise discard clothing and let their hair and beard grow naturally wild, so that there might be no artificiality either to distract themselves or to attract and deceive others? The attraction and fascination of the body are only like the attraction of filth with colour and sweet perfume spread on it, like that of poison coated with sugar. How sinful then it must be to apply paint, brushes and massage to the face, scent to the ill-smelling body and to put on ridiculously tailored coverings so as to impress the unthinking or to excite the base instincts of the weak! That will only give me as them nothing but misery and unhappiness. Let me then keep my body bare and unattractive so that people may not look at it but

may look instead inside this clay mould where my soul is. Let my soul only attract the soul of others, for when souls meet, the union is eternal, the happiness is unfading, the bliss is supreme.

J. M. GANGULI

II.—"BACK TO METHUSELAH": A NEW APPROACH

Since George Bernard Shaw's completion of his ninetieth year, the author of *Back to Methuselah* has been besieged with requests for interviews and messages on the speculative and practical aspects of endless life in the same body. I desire to discuss the significance of such a striking slogan as "Back to Methuselah" and its general philosophical bearing on the moulding of Nature, proceeding along the comparatively new line of approach suggested by the inevitable reciprocity between man moulding Nature and Nature, in her turn, moulding the destinies, the structure and the functions of mankind.

Many today are undoubtedly conscious that they are living in an epoch of the highest importance. References are freely made to the dawn of a new era, a new stage in the evolution of humanistic biology. Humanity is today revealing a remarkable will to power.

One can vaguely imagine something about the nature and strength of this tremendous social evolution when one contemplates the serious and systematic attempts made by scientists to usurp from Nature her characteristic function of creative modifications of living species. Since the dawn of the era of scientific advancement, considerable power has been attained over organic and inorganic Nature. Scientists have learnt to fashion Nature into thousands of shapes and patterns almost at will, their efforts being directed to enhancement of the pleasures of life. It does not seem possible to cry halt to this ceaseless conquest of Nature. Far from thinking of a Creator as pious folk and theologians may, reason-dominated mankind is beginning to be its own Creator. The most sensational discovery of the modern age, namely, the atom-bomb, has not only revealed the unpredictable potentialities of scientifically harnessed matter and energy, but has also administered a stern warning that unless the discoveries of science are directed to the planned social and spiritual service of mankind and to the preservation of the species and of the cultural and spiritual contributions made by it, there is the grave and permanent danger of eventual destruction of the species by uncontrolled use of the lethal weapons created by

science. Intellectuals the world over feel gratified that man has examined practically the whole of this planet. Most of the world's highest peaks have been climbed. Rivers and oceans have been navigated. The civilian and military navigation of the air is a familiar phenomenon. These advances of modern science taken in conjunction with some of the latest wonders of gland-therapy and sex-metamorphosis by glandular control, must demonstrate that man's conquest of Nature would include to a remarkable extent the conquest of his own body viewed as one amongst the countless objects in Nature, a mere conglomeration of natural elements—*Prithvi*, *Tejas*, *Ap*, *Vayu* and *Akasa*. Experts are not wanting who talk glibly of the needlessness of old age, and of the possibility of permanent youth and of rejuvenation. The cry of "Back to Methuselah" is undoubtedly due to man's eager desire for physical immortality in this existence, with the apparatus of his present nervous mechanism.

The argument seems to be: If Science has controlled biological and bio-chemical growth by means of hormone-therapy, *pro tanto*, general behaviour, intellectual power, mental alertness and creativity are all controlled and if these lines of investigation are pursued with steady, systematic method, there is no reason why another species of mankind superior to the present one in physical constitution and mental functions may not be brought into existence by Nature, as envisaged by creative evolutionists. The new species of Supermen would then dominate the earth and their fellow-men. Congenital physical deformities can be rectified by plastic surgery and if indeed the devastating defects of senility could be counteracted by modern scientific therapy, both physical and mental rejuvenation would become practical and the millennium of Methuselah might be ushered in.

On the most charitable interpretation, the transformations that could be brought about by science in the different forms of Nature reduce the mind, soul, self and other non-physical aspects to the position of mere plastic clay. It cannot be otherwise. In the modern political concept of adult franchise, the application of a particular set of stimuli to elicit desired controlled responses, is claimed as the most effective weapon. If this is true how can mechanization be avoided? Consider, for instance, the moulding of self by self, behaviour by behaviour. The entire world is aware of the methods and conclusions of modern experimental psychology, psychiatry and allied disciplines, and amidst the mountain-high piles of chaff of books, monographs and research-reports, one detects with difficulty scattered grains of reason and scientifically rectified common-sense in the shape of mechanization of soul, self, spirit, etc. It may not be an overstatement that modern experimental psychology would be

emptied of all content if physiological and anatomical factors in human behaviour were ruled out.

The result of the muddle-headed manipulations of so-called experimental psychology is as amusing as it is startling. A discipline or a branch of knowledge that was heralded and ushered into being with a flourish of trumpets as the science of soul, of mind, and so forth, has ended by denying outright soul and mind. No wonder waggish critics are fond of repeating that "Psychology first lost soul, then mind, and then lost consciousness, but has some sort of behaviour still." If, therefore, we are to understand in correct connotation and perspective the slogan "Back to Methuselah" and the infinite potentialities of Nature to bring into existence higher and more powerful species of Supermen in the course of biological evolution, the first requisite is a planned and concerted search for Soul.

It is too late in the day to try to prove the existence of the Soul. (*Atman*). All the Indian systems have postulated it as basic, but today European and American psychologists and spiritualists are working with bandaged eyes in their search for it. Many are groping in the dark; a few have commenced the familiar trade of conscienceless quackery.

But the very mystery of the Soul exerts an irresistible fascination and a challenge to scientists to pursue their tireless search for it. Up to a certain point at least, mind and soul have yielded some of their secrets, as the published reports of the Society for Psychical Research and other organizations amply demonstrate. Some interaction between body and mind or soul may be taken as conceded by most of the schools of psychology that count. That the mind or soul definitely influences the body may be taken as beyond controversy. Secondly, when the different schools of psychology are interpreted in conjunction with the accepted truths of bio-chemical transformations and creative evolution, it will be observed that the soul or the mind is emphatically not a static entity, but a dynamic, vital, plastic substance, which must indicate endless potentialities of moulding, educating, and reforming of personality. Modern sociology, criminology, and particularly the problems of juvenile delinquency and of international rivalry and the exploitation of the smaller powers by the larger ones, are susceptible of solution only on the basis of the plasticity and patternability of personality. I leave this with just an indication as a detailed discussion is beyond the scope of this survey.

Such a moulding of mind or personality may be easily understood in the light of the principles of psychology that reveal the greatest common measure of agreement. The mind stands mid-way between instinct and overt action. The instinctive drives of the personality are the untamed powers and forces. The human organism is a colony of

millions of cells. While each cell may be taken to have an independent and autonomous life of its own, it is in the part it plays in the maintenance of the life of the whole organism that its main function consists. Each cell is absorbing energy from external Reality and in its turn emitting energy. Desires, ambitions, motives and aspirations emanate in the form of radiations of cell-energy. In all crucial stages in history, such a tremendous drive of cell-energy is moving millions in a single direction and along a single track. Such energy-drives being most often blind, nations plunge into wars and carnage, mechanised millions acting as if they were one mind or soul.

Of these drives two are fundamental—the urge to secure food and the sex urge. The nourishment urge is intimately connected with self-preservation and the sex urge with reproduction. Other instinctive urges depend on these two fundamental ones. Modern socialistic and economic programmes rest on these two urges. When the programme of different nations and communities conflict world-wars or clashes result. Urged by the instincts of self-preservation and sex, people rush in helter-skelter. They do not reckon with obstacles. They scorn dangers. They blindly rush to destruction, urged by the animal instincts. There is something profoundly tragic and pathetic in such atavistic attractions of the instinctive urges. In all mass-scale actions, mankind is guided by the blind herd instinct, which indicates the very negation of calm judgment and rational reflection.

The outlook may not after all be so gloomy as that. The leaders of higher thought, the philosophers and the prophets through the ages, have given the counsel of perfection to the effect that if man is to be saved from destruction, brought about by the mad rush directed by the instinctive urges, some regulator must be posited between the instinctive urges on the one hand and the final activity on the other. That controlling switch-board is the mind itself, by whatever name described.

The term instinct points to two distinct types of phenomena. In one psychological sense, instinct stands for the root instincts like those of food and sex; and in another it refers to such remarkable constructive and co-operative activity as the building of the honey-comb and the concentration of honey. It must be obvious that, unless the basic and blind drives and instincts were kept under proper control by the mind, life would run into nothingness in a trice. The analogy of the clock-work mechanism may be taken. The clock keeps time by means of weights that fall in accordance with the law of gravitation. The merest uncontrolled drive of the weight would reduce the mechanism to utter inutility. Such a catastrophe is prevented by the pendulum and other contrivances that regulate the movement.

The Mind, Self, or Soul should be regarded as the most effective con-

trol mechanism, that diverts instinctive drives into useful and healthful channels of activity. The existence of this non-physical, spiritual entity of the Mind is a postulate for all systems of thought. The hero in *Nagananda* clinches the matter strikingly. "If the human body were merely a conglomeration of muscles, bones and tendons, flesh and blood, what could be there in it to like or to love?"

As far as I am able to see, there can be only one conclusion. The slogan "Back to Methuselah" must be summarily rejected if it refers to the continuance of this or that nervous system, or even species, for the matter of that, as these must necessarily disintegrate and perish. Uncanny advancement there can be, which Shaw, Wells and others may imagine to be. But whatever the advancement of science, the endless perpetuation of the physical frame is an absolute impossibility. Hindu mythology is full of instances of kings having lived to sixty thousand years and more. This may be apocryphal but the prolongation of life and the maintenance of bodily and mental health unimpaired by practising the methods advocated by Yoga-Darsana may be deemed possible up to a certain limit. There we must stop. People, however, are pathetically blind to those possibilities. By disciplined application of the basic, instinctive urges to beneficent spiritual activity through the rational checks and inhibitions exercised by the Mind, the realization of the ethical and spiritual ideals advocated by distinguished world teachers like Buddha, Sankara, Ramanuja, Christ and others is possible. I feel certain that nothing else can be hoped for. Man moulds Nature. There is inevitable reciprocity. Nature moulds man. Even assuming for the sake of argument that Nature has in store for us some superior type of supermen, even that species must become extinct in the fullness of time. The truth emphasized by the *Gita* that the body or the physical frame must decay can neither be contradicted nor improved upon. The *Katha-Upanishad* tells the same story. Nachiketas exclaims: "Who can delight in greatly prolonged existence?"

The whole of India is rejoicing in the advent of independence. To a serious and strict student of higher Hindu thought (Islamic, Christian and other thought as well) economic and political freedom and independence are merely forms of fresh and new types of enslavement or enmeshment. Real, genuine freedom or independence is from the bondages of *Karma* and *Prakriti*. When an aspirant has managed to secure freedom from the apparently endless series of births and deaths, then alone can he be regarded as genuinely free. Man's moulding of nature may not stop with the release of the energy in uranium. Nature, Prakriti and Karma must be controlled and subdued. It is a matter for deepest regret that the higher thought of civilized humanity does

not reveal any concentrated effort in that direction.

We are still living in the age of jungle-warfare and communal rioting. If such is the story of the moral regeneration of humanity in the year of grace 1948 no useful purpose could be served if identical conditions were mechanically reproduced for millions of years in an endless manner by a kindly Nature ready to take humanity "Back to Methuselah." This pathological craze for economic and political advancement must be got over. The question today is not "Am I my brother's keeper?" but quite a different one—"Am I my own keeper? Do I control my mind? Do I subdue the instinctive drives that urge me on to sure destruction?" If every thinking person asks himself these questions and searches for the correct answers, genuine ethical and spiritual freedom can be secured. Call it *Mukti* or *Apavarga* if you please. The securing of that taintless freedom is my earnest hope for those who tread the "Aryan Path."

M. A. RUCKMINI

LOYALTY AND LIBERTY

Under the caption "Subversive of What?" Julian P. Boyd, Librarian of Princeton University, who is editing Thomas Jefferson's voluminous papers, examines in the light of Jefferson's views the recent American moves against "subversive" ideas in politics. (*The Atlantic Monthly*, August 1948) Jefferson, who declared "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man," was a fiery defender of every man's right to buy and to read what he chooses. In the case of one book, whose seller had been haled into court, charged with vending subversive if not blasphemous literature, Jefferson wrote:—

> If M. de Becourt's book be faulse in its facts, disprove them: if false in its reasoning, refute it. But, for God's sake, let us freely hear both sides, if we choose.

He even went so far as to say, at his first inauguration as President, "If there be any among us who wish to dissolve this union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it." This sentiment most countries, including India, would not be able to avow today, nor could they accept the proposition of Mr. Boyd that "loyalty cannot be commanded but can only be deserved." But the ideal must be held and an ever increasing allegiance to it striven for.

It calls for virile faith in human nature and in the principles of genuine democracy to take the stand that Jefferson took, that any threat in the realm of ideas can be defied, as Mr. Boyd puts it, "not by suppression but by tolerance."

PLENTY OF ROOM AT THE BOTTOM

[It is no defeatism or mock humility that is preached here by our valued contributor **Miss Elizabeth Cross,** but contentment with little and the equal dignity of all honest labour, faithfully performed. Implicit in her praise of the humble niche in life is the recognition that the dignity of man is not measured by his occupation, but that rather the man determines by his attitude and effort the dignity of his work. It is in the trivial that the sublimity of true greatness is revealed, and the renouncing of all personal ambition is a long step towards peace.—ED.]

No, not plenty of room at the top, in spite of the falsely encouraging catch-phrase. Nor is there plenty of room in the middle either, as many demobilised men and women have discovered to their disgust. What is more, it is a great pity to get the idea that the bottom is merely a place to start from—you know the idea: "Oh yes, my son is learning hotel work—starting from the bottom, of course." The implication being that the son will soon leave the bottom far behind, and forget all about it as quickly as possible. No, my idea is that there is plenty of room and work at the bottom and that, once you get yourself into the right frame of mind, the bottom is a very nice and comfortable place to *stay* in.

Shocking heresy? No ambition? No wish for improvement? Yes, and no, or yes and no, if you prefer it. Rather amusing, when you come to think of it, that lack of worldly ambition should be disgraceful in a Christian country when the founder of our religion was marked by this same lack of ambition and by his contempt of the rich and the "successful." If we care to think the matter out it is clear that acceptance of a humble rôle sets us free for improvement in all other ways. If we haven't to worry about a rise in our pay packets, a better job, a larger house, smarter clothes and so on, we have all that energy to spend on things that really matter. It is false to reply that it is impossible to improve the mental and spiritual self if money is lacking. To take one simple example, the need for reading matter, if one's tastes incline that way, there are plenty of free libraries and cheap reading material available to all in England at any rate, and the true student never lacks helpers. Lack of money will often mean a similar lack of the distractions that prevent thought and study. The weekly or bi-weekly cinema-going habit will not afflict any one living at the bottom, and this in itself is something to be said in its favour! Again the actual lack of money precludes many other "amusements" and encourages the kind of hobbies and activities that develop one's potentialities. Instead of passive

amusements we shall be gardening, keeping animals, bees, making our clothes, painting our little homes, contriving toys for our children and so on.

The greatest blessing of this philosophy, however, lies in the complete peace of mind it provides in the midst of our uneasy civilisation. We who are content with the bottom know that we are necessary, we are never going to be out of a job, never unwanted, never useless. For the whole charm of the unskilled (although in truth we are highly skilled in a number of useful arts) is that we are adaptable. We can turn our hands to so many jobs, and although the world stigmatises them all as horrible, toilsome or tiresome, we know that on the whole they are very satisfactory and that we are quite proud to be able to do them. What is more, we have quite a large choice so that, although we are all in the ranks of the unskilled, holding the world up, being its foundations so to speak, we can use our strength and capabilities in different ways.

Consider the matter calmly, not only from the point of wage-earning, but from mere human usefulness and social desirability. Those, men or women, young or old, who are able to accept more than their fair share of the humble jobs and to do them cheerfully, have grasped the secret of being welcome. There must be hewers of wood and drawers of water, however mechanised the world becomes, for the fires must be fed, and the people too. To take a completely different example, that of the average office; how many dull, routine jobs so-called must be done and done efficiently, and how hard it is to find anyone willing to do them for long. Letters must be filed, records kept, parcels tied up—"office-boy" jobs in fact, and nearly everyone expects to be promoted from these jobs as soon as possible. Well, in many offices they are promoted, but it means teaching a new office-boy every so often, whereas one of the "bottom" dwellers might be perfectly happy indefinitely and also contribute immensely to the general efficiency of the business by such long service. The same applies to the world in general—it is the contented work of those at the bottom that keeps things going.

If you are willing to join the large army of necessary workers, those who grow our food, tend the sick, care for the children, do the millions of jobs that must be done, without worrying at all about whether you are promoted, you will find an immense lifting of the spirits. Discard that abominable idea that there must be a field-marshal's baton in every private's knapsack (how extremely awkward if it were true!) or that you are bound to make an attempt to become Postmaster-General because you happen to be good at selling postage stamps. Why should you "get on" or become a "success"? Why not look round and see what needs doing and decide which bit you can do and merely do it? Why worry about "better"

jobs? They will very likely be worse in every way than your present one except for some extra pay which is immediately swallowed up in copying your neighbours.

Do not, for one moment, imagine that I am suggesting you should deteriorate in any way by joining us at the bottom. If you have the advantage of a good education (whatever that may mean) or if you have the brains to improve your knowledge of this and that, all the better. You will find your necessary work all the more worth while. If you know about birds and wild-flowers and the chemistry of soil you will enjoy hoeing a beet field a great deal more than others who have only their aching backs to consider. Although, to be quite truthful, nothing will distract your mind from your back at certain stages, you will have the acute pleasure of resting it now and then. If you have studied child-psychology you will find it adds to the fun and efficiency with which you bathe a lot of orphans—and so on. While if you take on a routine job like peeling potatoes or washing milk bottles you can meditate on anything you please, or compose poetry, or admire the colour of the water as the sunshine catches it.

No, what I am objecting to is the habit most people have of regarding the contented workers as somehow lacking. They try to instil a feeling of guilt—as if those of us at the bottom are, somehow, not really trying. We ought, they imply, to be fretting to get on, or, at any rate, to be feeling miserable because we can't. Can it be, let us whisper, that they might be jealous? Are they cross because we aren't earning a great big salary so that we can buy a great big house that will need a great big insurance policy (when we've finished paying our great big income-tax)? Do they realise, inside, that they are the insecure ones, who after their struggles find that their expensive toys aren't so pretty as they had imagined? I fancy so.

It is worth considering, this idea, once more. It has been put forward, century after century, by many a seer and leader, and paid lip-service by most organised religions in most lands. Yet still people are looking for "good" jobs and working to get to the top. Why not try the bottom, for a change? After all, if the last can be first and the first last, perhaps the bottom is the top?

ELIZABETH CROSS

CHARACTER TRAINING

[Mr. John Hampson described in his lecture at the Indian Institute of Culture, Bangalore, published in THE ARYAN PATH for October 1948, the highly interesting and valuable effort which is being made in Madras to reclaim the wayward children. In charge of that project in character training is a Scotsman whom the children call "Big Brother," a doctor who has worked with antisocial children in his own country as well as in India. **Lt.-Col. J. Ford Thomson's** official title is Adviser to the Government of Madras in Child Psychology. We publish here with his kind permission extracts from a chapter bearing the same heading in his forthcoming book, *Ask the Children,* which many of our readers will look forward with keen interest to reading.—ED.]

The education of a child to fit him for a full, happy, and productive life in human society falls broadly into four divisions: the development of character; the acquisition of knowledge; the development of the ability to use knowledge; and the development of skills. There cannot be a hard and fast line drawn between these divisions, but it is convenient to divide up the educative process in this way, for purposes of description.

In forming a child's character it is desirable to think not only of fitting the child into society, but also of the part the child, when he becomes an adult, should play in advancing society. One can, it is considered, discern a code of ethics based on a conscious system of self-preservation, which is as nearly absolute as is possible, in the present state of our knowledge; but many things which are considered ethically good by our society, are not good, when one applies the criteria of this fundamental ethical code. The problem is where to strike the balance. It might be thought a foolish thing to bring a child up in such a way that he reacts automatically, in accordance with the fundamental ethical code, when such behaviour would render him out of phase, to a significant extent, with the society in which he lives. On the other hand, were one to bring a child up to behave automatically in complete accordance with the imperfect ethical code of our society, it would mean that progress towards higher ethical ideals would be halted, or at least slowed down. What the problem really boils down to, is whether or not an individual can survive and prosper in our society, when his conduct is governed by a sound ethical code.

I have no doubt in my mind but that it is possible to live ethically, and be happy, should one's work lie in one of the professions or services. The problem only becomes really acute in connection with the world of business and commerce,

where ethical conduct, in these days of fierce competition, places an individual at a grave disadvantage; and a business man who behaves honourably and ethically, is very prone to see less scrupulous competitors forging ahead of him. He may then ask, "Is ethical conduct worth while?" To find the answer to that question one must cast one's mind back to human motivation, and remember that the central motivation is to gain personal value. The business man who regards the acquisition of material wealth as a measure of his value, will answer the question in the negative, because from his point of view he is failing to acquire more value by behaving according to ethical standards of behaviour. On the other hand, an individual who has genuinely accepted ethical principles upon which to guide his life, will never even ask the question for, to him, wealth is a secondary matter, since adherence to his accepted ideals is the means by which he maintains and increases his value in his own eyes.

It would, therefore, appear that if a child accepts sound ideals, and is taught and trained to behave in accordance with them, his being out of phase with society as a whole, will not worry him personally very much; and if adequate character training is given on a mass scale, the new generation will rapidly advance the ethical standards of human society, to the lasting benefit of all mankind.

There are three ways in which instinctive conduct may be modified. The first two are conscious, and the third subconscious in nature. The first of the conscious methods is by means of the exercise of reason, where the individual forms a judgment as to the best way to react to a situation and then acts in accordance with that judgment, although this action might be contrary to his instinctive desires. The second conscious way of modifying instinctive behaviour is by means of the memory. In this case the individual remembers what happened when he reacted in a certain way to a similar situation in the past, and decides either to act in the same way, or differently, on the present occasion, according to whether his action previously had led to good or bad results for him. Again, this may result in his taking action which conflicts with his instinctive desires. Such an individual has consciously profited from his experience in the past. The third method of modifying instinctive behaviour is by the formation of habits. The formation of these has already been discussed, but it is worth remembering that this is a subconscious process, and once a habit has been established, the individual reacts in accordance with it automatically.

It is thus possible to act against an instinctive urge consciously, by the exercise of reason and memory, or subconsciously, through the formation of habits. The question now arises as to which of these ways, the conscious or the subconscious, exercises the stronger influence in

controlling instincts. The writer is of the opinion that there can be no doubt but that habit formation is the more powerful. The former method involves a conscious mental conflict, which is distressing to the individual, while the latter produces no conflict in the consciousness, and is much more stable.

An excellent illustration is provided by the behaviour of people when shouts of "Fire!" arise in a cinema. The majority of individuals stampede for the exits, and usually numbers of people are either crushed to death, or seriously injured in the mad rush to get outside the building. What has happened to these individuals? The shouts of "Fire!" when they are in an enclosed space, coupled possibly with the movement of others towards the exits, indicates an extreme emergency involving danger to life. The result is that the ability to reason is inhibited, and the instinct of self-preservation is allowed full expression. Such individuals have become unreasoning creatures, frantic to escape, like a newly captured bird dashing itself against the wires of its cage. Self-preservation says, "Get out at all costs," and reason, alas, is discarded. It is obvious that if the audience filed out in an orderly manner, everybody would be able to leave the building within a matter of minutes, without danger of injury or death. The individuals who make up such a panic-stricken mob have not been trained properly in childhood, for a properly trained person has formed the habit, in emergency, of inhibiting instinctive action, and preventing the inhibition of reason, so that he stops for a moment and thinks. It is failure to have been trained to this habit in youth which results in an individual "losing his head," as it is popularly known.

What this means, in effect, is that a conscious system of modifying urges coming from the subconscious, is not a strong and stable one, capable of standing the strain of adversity; and a person who has not formed good habits in childhood, cannot be described as having a strong character. To train a child so that he develops a strong stable character, which will stand firm whatever happens, it is necessary to form habits which will lead to behaviour of such a nature that his reason will have no cause to disagree with it when he becomes mature. In such a case, the individual's reasoned convictions will be in agreement with his unconscious motivation from his habits, so that no amount of adversity will result in a breaking down of character. That, then, is the aim in forming a child's character, so to train the child, that he reaches maturity with a mind largely freed from the necessity of using reason to work out methods of gratifying antisocial instinctive desires or, as the case may be, fighting them. In addition, he should have learned, to some extent, to govern his relationships with others by extending his feeling of self to include them, so that his behaviour towards them is

benevolent in motivation. Further, the child should reach maturity with his mind well stocked with relatively true and accurate knowledge, well cross-indexed, and with each portion valued correctly. He should have acquired sufficient knowledge of himself to know his limitations, and to set for himself goals of achievement of a valid nature. His mind should be well integrated, so that he has acquired a basic philosophy of life to which he can refer for guidance, and, finally, he should have been so trained, that he adheres to a sound ethical code in achieving his aims in life. The primary methods by which he maintains, and increases, his personal value, should be through his adherence to his ideals, and all other goals and ambitions should be secondary in this respect.

This is a very big aim, and if one achieved it completely, one would have moulded an individual who was friendly and confident—a young adult with a finely balanced mind, whose judgment is accurate and valuable. The possibilities of achievement for such a person, whichever walk of life might be chosen, would be bounded only by the limitations set by hereditary intellectual endowment; for the whole mind could be applied, without distraction, to the problems which presented themselves. The ability would be possessed to judge the nature of people with whom contact is made, and to adjust behaviour towards them accordingly. Such an individual would have a clear idea of the essential things in life, which were, in extremity, worth fighting for. He would possess a considerable store of sound factual knowledge covering a wide field, and the ability to use that knowledge would have been cultivated, so that higher education could be approached with an excellent foundation. Such a young person would be, potentially, a very valuable member of the community, and as such, would be assured of a high standard of living. Last, but not least, such a young man would be happy, and would taste of some emotions to which few of us, at present, can aspire.

J. Ford Thomson

THE SPIRIT OF ISLAMIC CULTURE

[Last month we published, under the caption "Islam Stands for Tolerance," the first part of this address of **Mr. K. G. Saiyidain**, Educational Adviser to the Government of Bombay. Below we print the second part.—ED.]

II.—ISLAM AND THE SOCIAL CONSCIENCE

Besides the contribution of Islam to the ideal of tolerance, another important characteristic of Islamic culture which is of far-reaching significance is its frank and unequivocal recognition of the claims both of matter and the mind, the flesh and the spirit, this world and the hereafter. Its attitude is expressed pithily in the oft-repeated prayer which occurs in the *Quran*:—

O Lord! Give us the good things in this Life and the Hereafter.

This is not, if I may say so, an expression of avidity but enshrines a profoundly important point of view. It differs sharply from some other important and influential views of life which have shaped the thought and conduct of many ages and communities. There is, for example, the view which is rather vaguely called Materialism, which holds that the meaning of life is to be found in the satisfaction of our material wants, which quests after power and riches and which has been responsible, in its *better* manifestation, for the progress of human civilization. Then there is the view which rejects the world of material phenomena and forces, which seeks to withdraw from this dark vale of tears and misery and concentrate only on man's inner development—intellectual or cultural or artistic or spiritual. The man of research, the poet, the painter, the mystic, has often sought refuge in a private "ivory tower" of his own, oblivious to the imperious call of the world around.

Islam has no sympathy or patience with this individualistic and selfish "paradise." It accepts whole-heartedly the challenge of "the world of matter," with all its rich resources; it rejects asceticism as a way of life, and welcomes the conquest of Nature by man. But when this world has been conquered and Power is controlled by man's hands and his mind, they have to be exploited *not* for selfish ends but for establishing the good life on earth, material and cultural, for all. The good Muslim must retain an inner attitude of independence, of superiority to the trappings of wealth and power—what Iqbal calls an attitude of *Faqr*, a kind of asceticism of the spirit—which would enable him to spurn the temptations which ensnare the feet of weaker mortals. For him this world is, in the words of the *Quran*, "a field where we sow the seeds for the hereafter," and "he who is blind in this world is blind in the next,"—a clear affirmation of the innate

relationship of this world and the next which can be broken only at grave peril. Roomi, the great poet and mystic of Islam, puts one phase of this truth with the piquancy of an epigram when he says :—

For him who can stalk across the skies,
'Tis not difficult to tread on the earth!

So material riches are not, in the Muslim *Weltanschauung* the end of life but only the means which may (or may not) be used for its spiritual and cultural enrichment. To ensure that they shall be so used, it introduces the concept of "*Hudūd-ul-lah*" (the limits defined by God) within which all personal and collective life and activities are to be organized and which no true believer can ignore or transgress. As Pickthall remarked in one of his lectures,

In the Islamic polity there are no such ideas as irresponsible power or irresponsible wealth or irresponsible God.

Man is responsible before God—and before his own conscience—for all that he does in religious or secular matters. Many of these limitations relate to the control of group relationships—the prohibition of usury and gambling, the imposition of *Zakat* and *Khums* on all who can afford them, the rules of warfare which enjoin scrupulous respect for treaties, humane treatment of all civilian populations and non-interference with the enemies' means of subsistence. The social, economic and political ideas of Islam are inspired by the ideal of Social Justice, leading to social equality, and by the desire to check the growth of unjust economic anomalies due to the misuse of wealth. "He is no true Muslim," remarked the Prophet, "who eateth his fill and leaveth his neighbour hungry." How few, one wonders, are the true Muslims in the world today, judged by this simple criterion? But the ideal did inspire many. "It is impossible for me," said Ali when he was the Khalifa, "to sleep peacefully if there is even one hungry person in Madina," and he used to go about at night with a load of bread on his back to bring food to the needy who were too self-respecting to ask for alms.

Now, I am not suggesting that Islam *as such* stands for Socialism or Communism. For one thing, these systems were not relevant to the age in which its teachings were presented. But I do hold that the social and ethical considerations which underlie modern movements to secure better social and economic justice for all, are not only implicitly but also explicitly available in Islamic thought. And any Muslim—or any human being—who remains indifferent to, or unaffected by, the poignancy of the present situation—which condemns hundreds of millions to lead subhuman lives—is a traitor to the spirit of Islam and the spirit of humanism.

Islam has repeatedly stressed the principle of "collective responsibility" which knocks the bottom out of the "ivory-tower" theory of life—namely, that no man liveth unto himself alone, that we are all

members of the family of God, that everyone in truth is his brother's keeper and can, on no account, shirk this responsibility. The *Quran* states this truth in a striking verse :—

"And beware of the catastrophe which, when it befalls, will not be confined only to those of you who have specially transgressed." (But will sweep all into its train.)

The special relevance of this principle in the modern world, which has been knit into a unity—for good or evil—is only too obvious and they are grievously mistaken who believe that they can sow the wind with impunity without being called upon to reap the whirlwind. Islam has stressed this fact of national and international dependence and her most positive contribution in this behalf is the attempt to abolish all those differences of race and caste and colour which have always succeeded in disrupting the unity of mankind. Whatever other charges may be brought against the Muslims, I think they can claim with some satisfaction that they have always been attached to the ideal of social democracy and that racial, geographical and colour considerations have appealed to them less than to most other peoples. Balal, the dark-as-night Negro of Abyssinia, occupies amongst them the same place as the greatest and the noblest companion of the Prophet.

The kinship of ideas and faith has meant more to them than that of blood and country which someone has described as earth-rootedness; and the international brotherhood of Muslim peoples that actually came into being was at least a definite improvement on the aggressive geographical nationalism of later days. The real line of demarcation in Islam is not between people professing different religions or belonging to different races or colours but between those who stand for truth, decency and justice and those who are transgressors and evil-doers, irrespective of their formal labels. In emphatic and unequivocal words, the Prophet of Islam has defined the ethical and moral principles which should govern the conduct of every true Muslim :—

He is not of us who sides with his tribe in aggression and he is not of us who dies while assisting his tribe in injustice.

Thus an appeal to religious fellowship in a cause that is not just is not only meaningless but definitely sinful; it places the person outside the Prophet's fold. In fact, the basic law of human relationships has been stated for all time by the *Quran* in these clear words :—

Co-operate in all that is good and moral but do not co-operate in sin and injustice.

It is an absolute, unqualified injunction which rejects for ever doctrines like "My country—right or wrong," or "My religion—right or wrong" or "My people—right or wrong." Before the supreme issue between Right and Wrong, Justice and Injustice, all these ties of country and race and creed lose their

hold and their significance. The Muslim's offer of co-operation is to be open to all, whether Muslims or non-Muslims, who do good; it is to be withheld from all who choose the path of injustice, even though they may claim formal affiliation to Islam. In one of his arresting Persian couplets, Iqbal defines the true *Momin* (man of faith) in these words which epitomize the Spirit of Islam :—

He is a sword against Unrighteousness and a shield for Truth,
His affirmative and negative are a criterion for Good and Evil;
Great is his forgiveness, his sense of justice, his generosity, his kindness—
Even in a fit of wrath, his temper retains its nobility!

Thus essentially the ethical basis of Islamic culture, on its practical side, is *humanism*, which I would define as a recognition of the fact that man—not the Muslim or the Hindu or the Christian or the Parsi, not the white man or the black man or the brown man, not the rich man or the poor man, not the petit bourgeois or the proletarian but man—is the measure of all things, the highest common factor in the arithmetic of life. All that ministers to his growth, that enriches him materially or spiritually is to be welcomed; all that arrests or inhibits his development, that builds up walls of prejudice and separatism around him, is repugnant to the genius of Islam and should be rejected. Respect for individuality, for Man as an End—not as a mere means to others' ends—is implicit in Islamic thought.

"The principle of ego-sustaining deed," remarks Iqbal in his Lectures which present a dynamic view of Muslim ideology and culture, "is respect for the Ego in myself *as well as in others*," which means that, unless we cultivate a sense of reverence for others' individuality—their opinions and beliefs, their ways of living and thinking, their points of difference with us—our own individuality will remain warped, distorted and incomplete. One of the finest definitions of this humanism that I have come across occurs in his Persian poetry, where he defines the quality of being truly human—which is not limited by any narrow social, political or religious ties but is characterized by a breadth of sympathy and a sensitiveness of heart in which the believer and the unbeliever, the saint and the sinner, can all find a haven of refuge.

Religion is a ceaseless quest
Beginning in Reverence, culminating in Love!
What is "*Admiyat*"—Respect for Man!
Understand then his true place!
It's a crime to utter harsh words
For believers and unbelievers are alike God's children!
The man of God acquires the ways of God
And is gracious to the believer and the unbeliever!
Welcome belief and unbelief alike to the heart!
If the heart turns away from the heart—woe betide the heart!
Although 'tis imprisoned in the prison-house of clay,
The entire Universe is the domain of the heart!

I have presented only a few facets of Islamic culture which I consider to be of special relevance to the

modern age. It is a very inadequate picture and in some ways also an idealized picture—in the sense that it presents not the actual and current situation of Muslim culture but the ideals of that culture. My apology for doing so is the fact that in these days of cultural and religious intolerance, accentuated by ignorance, it is necessary that we should appreciate the best in one another's cultures and learn to value others' deeper aspirations. Normally that which is superficial and irrelevant is swept away on the torrent of Time; it is only the significant and the useful that abides. But in abnormal times and in a crisis there is a great danger that fanaticism may reject even things of abiding value that centuries of patient and peaceful co-operative effort have built up and thus culturally impoverish the country for all time. This is a danger that threatens both India and Pakistan today, for both are in the throes of a pseudo-revivalism which must be resisted because it is repugnant to the spirit of the age and, so far as Islam is concerned, is out of harmony with its genius and tradition.

If Islam has one significant contribution to offer to the world, it is its spirit of internationalism, its rejection—total and unequivocal—of the idols of race and colour and creed and geography, its affirmation of social equality and human brotherhood. In the words of Iqbal, whom I take the liberty to quote again :—

The most important objective of Islam is to demolish all the artificial and pernicious distinctions of caste, creed, colour and economic status. It has opposed vehemently the idea of racial superiority which is the greatest obstacle in the way of international unity and co-operation.

It is impossible for any one who is aware of the ugly temper of this age, which is dominated by these very concepts, to deny the importance of this contribution.

Islam has also another very valuable contribution to make—to the critical and pressing issue of Power run amuck in the hands of man. We are only too acutely aware of how scientific power, applied to industry and war, has brought our world to the brink of utter ruin and annihilation. Islam does not advocate the rejection of Power as evil, for civilization cannot be built up without using its many resources. But to the dangerous use of Power it seeks to apply the corrective of Vision which is the source of Love, of sympathy and of intuition in man. Not Power, uncontrolled, unlimited, but Power limited by the laws of God and the love of mankind. *The divorce of Power from Vision, of Science from Religion, of Intellect from Intuition, has produced the present situation,* so fraught with greed and hatred and violence and exploitation, over which hangs the nemesis of the Atom Bomb.

There is literally no hope for the world, no way out of this *impasse,* unless out of all this incalculable travail of the spirit and the suffer-

ings and sorrows of the body, is born a new and sincere realization that mankind today is a single social organism, integrated by the forces of science and technology; and there is no escape from the present tangle unless men learn the old but ever new lessons of *love and justice, of brotherhood and humanity, of charity and sacrifice, which true men of God and true Religions have taught throughout the ages.* Man must re-learn, in this age of Science, how to live his life "in the name of the Lord," to "surrender oneself to His will" so that one becomes a willing instrument for working out His beneficent purposes on Earth.

Obviously, such a state of heart and mind is possible only for a few; whole nations and communities have never attained to this great moral height. But the value of such an ideal, which seeks to control Power and to harness science for the good of mankind, lies in the fact that it defines the direction of our advance. From the point of view of the larger interest of mankind it is imperative that we should learn to welcome all the help that may come our way in strengthening this vision of life—whether it come from the religious ideology of Islam or the humanism of a Mahatma Gandhi or an Einstein or a Romain Rolland or from the internationalism of an organization like the P. E. N.

India is a part of the great world and, therefore, what applies to the world applies equally to India—only in a more intimate and urgent sense. For India has been one of the great centres of Islamic culture. She has learnt much from this culture and has made a rich contribution to its development. Its fine strands are woven inextricably in the warp and woof of her cultural pattern. Its arts, its architecture, its language and its literature, its philosophy and its religion, are all a part of her great heritage. The rhythm of its musicians and the artistry of its painters, the gentleness of its saints and the sagacity of its rulers and its administrators, the rich legacy of its scholars, its writers and its poets —now using Persian, now Urdu, now Hindi, now Hindustani—all these, too, have gone into the making of what we love and admire as Indian culture.

They have drawn their inspiration from many sources—for there are no frontiers in the world of the mind and the wind of genius bloweth where it listeth! But they have all grown and developed and come to fruition on *this* soil which they have enriched with the blood and sweat of their body and the spiritual travail of their minds. One may as well try to separate the finger nail from the flesh as to eradicate the gracious and many-sided impress of Muslim culture from Indian history. I have no doubt a rude surgical operation can do either, but it would leave the organism bruised and poorer. A plea for the study of Islamic culture in a spirit of broad-minded appreciation is therefore, I repeat, *not* a plea on behalf of the Muslims of India, though

they have undoubtedly served as the main (though *not* the only) receptacle for this sparkling wine. It is a plea on behalf of the future richness and greatness of India ; it is a plea on behalf of values which have something to give to the whole world ; it is a plea for a cultural approach inspired by vision, by humanism and by a spirit of tolerance.

In the world of today, enlightened countries devote their time and attention and resources to the study of cultures far off in point of space and time. In the British Universities, one may find scholars devoting their whole lives to the study, say, of ancient Egyptian civilizations or of the culture and languages of the Middle and Far East. Is it then conceivable that India, which has even now over forty million Muslims and a thousand-year cultural association with Islam, will eschew the study of Islamic culture ? Or that Pakistan—till yesterday a part of Indian polity and still an equal co-sharer in Indian culture and history —will ignore the study of the great cultural wealth of her next-door and most important neighbour ? No, I cannot contemplate this possibility. I am hopeful that when the fit of communal madness that has overtaken many persons in India and in Pakistan passes away—it may be soon or it may be late—the essentially hospitable and assimilative genius of India will reassert itself here and the broad-minded humanism of Islam assert itself in Pakistan and the process of cultural contact and interaction which has been rudely disturbed by recent happenings will continue along its course.

K. G. SAIYIDAIN

A THOUGHTFUL PRONOUNCEMENT

Shri K. M. Munshi expressed in a press interview on September 9th views which should be taken into account in connection with the precipitate abandonment of English as a medium of instruction in Indian universities which threatens to take place throughout the country. For precipitate such a complete *bouleversement* within the short space of five years must be called. Shri Munshi believes, as we do, that the

> acceptance by a university of the provincial language as the medium would bring down the academic level of such an institution, for most of the provinces had yet to develop the literature of scholarship in the essential branches of knowledge, and universities would develop a parochial outlook.

Another factor to which he called attention was the rapidity with which Hindi was displacing English in most of northern India. This would mean, he pointed out, that a province adopting a provincial language as the medium of instruction would be at a great disadvantage economically as well as culturally, as compared with those which had Hindi as the language of official and educational intercourse.

NEW BOOKS AND OLD

THE LIMITATIONS OF DIALECTICAL PHILOSOPHY *

This is not a book on philosophy. It is a book about philosophy. The author is perplexed when people ask him the simple question, what is philosophy about? He has not succeeded in giving an answer which would be intelligible to those who inquire. As a matter of fact it is an attempt which can never succeed. Professional philosopher though Mr. Irwin Edman is, he cannot say what sort of truth philosophy aims at and how it can succeed in the investigation of that truth. All he is able to say is that philosophy is a species of reflective consciousness in which certain ultimate questions are tackled by the human mind. There is an urge to philosophise. And when we philosophise we are reflectively conscious of the limitations of our knowledge and the infinitude of truth. But —do we reach any truth at all, or certitude?

He candidly admits that he has arrived at no conclusions on any philosophical question. As a teacher, he has presented in his class room different systems of thought and given expression to widely divergent views on every subject, successively identifying himself with each point of view in turn, and making it appear most plausible and reasonable.

And I must say that each year I am, myself, successively convinced by each of these world-views. The mind lends itself to styles of thought as the ear lends itself to styles of music.

The more intelligent students are naturally not satisfied with a number of different and sometimes diametrically opposed views, which are all equally true or equally false. They want a straight answer—what is the truth, and what is the philosophy by which one should live? The author has no convincing answer. He finds no comfort in "the traditional faiths of the Western world," "no promise of immortality or of ultimate order and justice." He has faith in science and in its extension to human affairs. He has faith in human intelligence and human co-operation, and even in human morality. He does not think that the human race is morally bankrupt, or that "intelligence, which has given us so many techniques for destruction, has not helped us to render life on earth secure or pleasant or happy for most of its inhabitants."

The only function that he has reserved for philosophy *as such* is to enable us to take a longer view than is common. "It will prevent us from yielding to hysterias or to the pressures of our friends or our class or to our stubborn personal wishes. It will help us to look on the future with hope, and on the present, even, with a certain measure of serenity." His conclusion is that the philosopher's quest never ends but goes on from generation to generation, and will go on as long as the human race endures on earth.

* *Philosopher's Quest.* By IRWIN EDMAN. (The Viking Press, New York, and Macmillan and Co., Ltd., London. 15s.)

A wise man, Mr. Edman concedes, may some day teach him what there is to be absorbed by,—but so far life has taught him,

> that, willy-nilly, one can never be distracted very long from the search itself, from the philosopher's quest....There is no first or last thing, but first and last is the quest itself. ...Though the order is not found, the inquiry proves, itself, a goal....The search...keeps the imagination and the spirit of man alive.

It is a view of philosophy which does little justice to philosophy. It is good to be reflective, good to be non-sentimental and rational. But all that is a negative attitude. We cannot live by negation. As one student actually put it—"Doesn't that lead to ultimate skepticism and even nihilism?" The good professor rightly wondered later on whether he "ought not really to envy those preachers of an absolute faith, or even those teachers of an absolute philosophy, who give their students a fortress rock on which they can take, if only defensively, their stand." That gives in a nutshell the difference between a mere teacher of philosophy who presents all the important types of thinking with sympathetic and imaginative understanding, and the real philosopher with a vision.

It is possible that no system is completely satisfactory and that dialectical mistakes can be found in each in turn. But dialectics is not all of philosophy. No one ever reached the truth through reason alone. Reason is an aid, not itself an original instrument of knowledge. As our author recognises in presenting the mystic's case, "Reason is always a discursive business. It argues, it demonstrates, it proves. It does not give immediate vision, which, in its intense and absolute form, alone is complete awareness."

If philosophy were nothing more than reason, it would be futile and uninteresting. We can argue both sides of a case if we start with different presuppositions. Reason cannot do without presuppositions in some form or other. If these are to be liquidated, we need to aim at direct vision of the truth. This is not possible with reason alone, but only with reason yoked to a great faith. Philosophy must not seek support from science or play second fiddle to it; it must seek support from the great insights of the spiritual leaders of mankind and from the storehouse of such experiences in revealed scriptures. Philosophy ought to have a religious bias and a religious motive. Its attachment to empirical science will only reduce it to mere verbalism or to the intellectual pastime of speculative thinking that can convince no one.

The book consists mostly of stories and imaginary conversations, which are somewhat alien to the philosophical temperament. The more important chapters are those on "The Undistracted" and "The Unawakened." In both of these, the author seeks to find out whether philosophy can have any practical use. In the former, he raises the question whether it can help to put an end to our distractions and absorb the mind in an extra-mundane good. That is a wrong question to put to philosophy. A man of religious faith can more easily remain undistracted, if he has the will to do so, than a philosopher. There is no possible philosophical truth which will absorb the mind mechanically or in the absence of the will to remain absorbed. The prescriptions of different philosophers are merely inducements to the will for a

certain kind of spiritual discipline. But philosophy can help us to a measure of success in remaining undistracted and for that we need not choose between one system and another. There is no system of philosophy but indirectly suggests some truth which should make distraction meaningless and useless. If philosophy teaches anything, it is to be dispassionate and critical. How can one who takes seriously to philosophy allow himself to be diverted by anything at all, except in so far as he ceases to have a philosophical attitude towards things?

In the chapter on "The Unawakened," Mr. Edman raises the question, what can best awaken a young and sensitive man? Evidently, sense-pleasures can do this for a while. But, as there are kinds and degrees of joy, so there are kinds and degrees of awakening. The fine arts—poetry, painting and music—can arouse a mind to a higher enjoyment. Religion can do likewise. But philosophy is, for most, a drudgery of reason. It starts with doubt which it never completely gets rid of till it has reached the end, which is the vision of Absolute Truth. But rarely does a philosopher reach this goal. And when he reaches it he has ceased to be a philosopher. He has become a mystic. There is joy only when we have risen above reason.

But this we can say about all philosophy, that in the process of reflective thinking it frees us from many an illusion to which the common people are subject. If this is an awakening, philosophy certainly awakens as nothing else can. But illusions too can be endless and persistent, and they are never dissipated so thoroughly as not to occur again, unless the root of all doubts and errors is eliminated through the absolute certainty of knowledge. Our author does not define the awakening, and does not give a clear and convincing answer to his question. We find in the book much enthusiasm and much love for philosophy, but little of philosophy as such.

G. R. MALKANI

The Cynosure of Sanchi. By BHIKKHU METTEYYA; edited by BRAHMACHARI DEVAPRIYA VALISINGHE, B.A. (Maha Bodhi Society, Colombo, Ceylon. 50 cents)

Inspired by the return by Britain of the precious relics from the funeral pyres of the Enlightened One's chief disciples, Sāriputta and Moggallāna, this little book enkindles in the reader something of the reverence which has moved the millions who have paid their homage to holiness while the sacred bits of bone are enshrined temporarily in Ceylon, *en route* to Sanchi. The relics of the Venerable Sāriputta may be the very ones which tradition says the aged Buddha placed tenderly on the palm of his right hand, then speaking of his faithful disciple's great humility and compassion. Most unfortunately, a jarring note is introduced by a misdirected counter-attack—prompted by understandable resentment of missionary efforts against Buddhism—upon Christianity and even upon Jesus, whose teachings echoed the Buddha's own.

E. M. H.

Collected Poems. By LILIAN BOWES LYON; introduced by C. DAY LEWIS. (Jonathan Cape, London. 8s. 6*d*.)

The impact of Miss Bowes Lyon's collected poems on a mind formerly ignorant of them is one of delighted surprise: one had not thought anything so fresh, so richly spiritual could come from this jaded generation of men. I use "spiritual" not strictly in the religious sense, but as a use of material objects, of nature, figuratively—here almost anthropomorphic in feeling. Miss Bowes Lyon is primitive though sophisticated, young in world feeling, rich in intuitive wisdom.

Against a dark inevitable background, her poems, succinct, strongly yet lightly phrased, present bright images, airy phantasms which still preserve the shape, the contours of actuality. Individual lines and images stick in the mind, some with a ring of immortality, such as this on the plough of a Northumbrian farm:—

> Most beauty is signed with sorrow; the iron share
> Though it strike fire from flint, bites deep.

Ear and eye are keenly, imaginatively informed. The "wind in the rough grass" makes "a papery patter," and in time of high summer, "rushing summer,"

> Unanimously, the grass
> Lies sleekly in one direction,
> is aware of the wind only as stability.

Mr. Day Lewis, in a preface, has pointed out technical abilities I have not here space to dwell upon. The poems vary widely in scope and in expression: at opposite poles we have "A Finch in 1932" (recalling with no detriment to the poet Browning's "This is the spray the bird clung to") of which I give the first of two verses:—

> A finch swung on a twig, that loved
> His tender weight, and seemed to sing
> Long after its lodger had removed;
> Oh commerce brief and dear as spring!

and "Resurrection Bill" with its macabre super-realism. Here and there are delicious darts of humour, such as in the Kensington Gardens poem with its "two high-brows playing a wordy ping-pong" and "Benevolence" eating sandwiches on a seat and "retailing the crumbs to a multitude."

As the poems progress through their four original volumes, from 1934 to 1946, and with some additions beyond, there is a visible growth of thought. The poet has lost, as poets must, something of youthful ecstasy, but has grown in height, in breadth and in perception. Through "Evening in Stepney," in which the thought-process emerges painfully from the mists of pity and terror in a war-time London, where Miss Bowes Lyon worked devotedly, she emerges at last in "Burning Leaves," with its note of pure religion in suffering, which must be quoted in full:—

> Light me a candle, windless wood.
> In fire we put the past to bed;
> But from this rag-heap, smouldering still,
> A spire of blue, a singular column
> Straightly ascending proves your leaves,
> (Coined by the sun) my favourite dell,
> Go further now they are dead.
> The smoke has an astringent smell;
> A dagger through the heart is good.
> No stricken beech, no aspen grieves
> For Time's brocade sublimely shed;
> Yesterday's body burneth well.
> Soul as I vanish, soul that weaves
> A lasting green, bear out the solemn
> Winter's tale I have understood.
> Light me a candle, fan the whole
> Black world to joy, my generous God.

In a dedicatory poem this familiar wood enters more deeply the realm of the spirit, its "wildwood" recalling Dante's own *selva oscura*. But that

light which pervades so much of her work, sun darting down, glancing, piercing, "rare light after long travail," is here, as it was to the Master Poet, the ultimate goal, the *luce eterna* which is *l'amor che move il sole et l'altre stelle.*

At the end of "Dedication," the seal on her work, she cries,

> Now is love falling as light, falling
> to redeem me with a vision. Delicate
> and crying light,
> confirm this page.

DOROTHY HEWLETT

Public Finance in Islam. By S. A. SIDDIQI. (Shaikh Muhammad Ashraf, Lahore. Rs. 5/-)

It would have been more correct to entitle this interesting compilation "Public Finance in Early and Medieval Islam," for the book deals with the codification of revenue and expenditure at that period when the Islamic world was a centrally governed unit, compact and self-contained. The detailed information given is therefore of historical interest, giving mostly the Hanafi interpretation. It is a historical fact that with the passing of centuries four main schools of jurisconsults arose within the orthodox Sunni fold, even if we were to ignore the Shiahs who take the lead from the teachings of Imam Jafar Sadiq, one of the most learned scholars of the Abbaside Period. The many followers of all these various schools of thought often differed in their interpretations within very wide limits, though they all took their stand on certain basic Islamic principles.

Undoubtedly these principles of economics, based as they are on ethics, are valid even today and suggest to the serious inquirer probably the safest "middle path" in economics known to man so far. To question the applicability of medieval interpretations of these sound principles in the present extremely complex and inextricably interwoven world-situation is not to question the validity of the principles themselves. What is needed today is the complete re-interpretation of these basic principles, by those fully equipped to do so, by the exercise of *ijtihad*, which Iqbal rightly calls "the principle of Movement in the structure of Islam."

Many interpretations of early jurisconsults may still be applicable; but much will be found to be redundant at the present juncture, *e.g.*, all that applies to slaves as a taxable and marketable commodity. Above all, no financial system today can ignore the highly intricate needs of national and international commerce and industry. The author himself makes some reference to this in the introduction.

Perhaps the most interesting chapter in this well-written book is the one dealing with the much-maligned "Jazia" tax. The information given ought to remove the common misunderstanding of this light tax which was levied on non-Muslim subjects mainly in lieu of active military service. By the way, more careful proof-reading is called for in the next edition, and an index will be a boon to the serious reader.

AHMED CHAGLA

Art and Thought. Issued in Honour of Dr. Ananda K. Coomaraswamy on the occasion of his 70th Birthday. Edited by K. BHARATHA IYER. (Luzac and Co., Ltd., London. £3-3-0)

Dr. Coomaraswamy lived only long enough to see a proof copy of this book but his spirit lives on in it almost as vividly as in the noble body of his own works, and as diversely. In an age that drifted and still drifts almost rudderless towards an abyss of self-destruction, he was, as one of his friends writes, the supremely qualified interpreter and champion of the traditional conception of life not only in India but everywhere. His life was so fruitful for good because it was dedicated to the affirmation of neglected values or, in the words of another admirer,

> of a pattern of order more important to our well-being today than any scientific discovery or any international authority could possibly be.

The true tradition, as the editor of this volume remarks, is intellectual heredity and much more. "To ignore this fact is to bring into being a bastard, nay, a monstrous civilization" in which the divine spark, the creative fire, is "all but smothered under heaps of intellectualized (and, we may add, sensational) rubbish."

It is, of course, something far more essential than a matter of forms and conventions. The forms of a true tradition are always the expression of a true metaphysic in which they are rooted and from which they flower. This is equally true of the forms of a society and of its arts and crafts. The artistic and social forms of today in our industrial civilization are mostly degenerate because they are divorced from a metaphysical source. It was through his study of traditional art and craft, combined with a penetrating knowledge of Hindu and Buddhist metaphysics and of Christian theology, that Dr. Coomaraswamy was able to reveal the fundamental unity in diversity of the Perennial Philosophy and its necessity as the one unifying and creatively ordering principle for mankind.

In this volume his friends and disciples of many nations, each in his own field of thought, scholarship or craft, have combined to enhance the cause which he championed. Many of the essays condense the results of particular research on, it may be, Mesopotamian Seals, Tibetan Book Covers or The Magic Ball and the Golden Fruit in Ancient Chinese Art. Others treat of wider themes, of Blake's illustrations to Dante or Al Ghazzālī's treatise on Beauty. Others are more directly concerned with ideas, with the validity of the aristocratic principle, the meaning of nakedness and on clothes, the lesson India has to offer to the Western World or (by Dr. Jung) the psychology of Eastern meditation. There is an admirable essay, too, by a hand-weaver from Greece on a craft as a fountain of grace and a means of realization, and a kindred one by an American on the validity of Indian handicrafts in this industrial era. And, reaching up to the spiritual plane from which all art derives, are outstanding essays on "Principles and Methods of Traditional Art" by Titus Burckhardt and on "From Art to Spirituality" by Dr. Jacques de Marquette.

The whole book richly exemplifies and attests the virtue of the tradition

it champions and the man it honours. It is beautifully illustrated with plates.

HUGH I'A. FAUSSET

Is Evolution Proved? A Debate between DOUGLAS DEWAR and H. S. SHELTON, with an introduction by the Editor, ARNOLD LUNN. (Hollis and Carter, London.)

This book is in the form of letters exchanged between Douglas Dewar and H. S. Shelton who hold opposite views on the question raised by the title. Shelton, the champion of the Darwinian Theory, argues that Darwinism is so well established by facts that to doubt it is due either to a lack of appreciation of the evidence adduced in its favour or to prejudice originating from a bias towards theism. Dewar, on the other hand, holds not only that Darwinism is not proved by facts but that a large number of known data run counter to it.

In assessing the value of a scientific theory one has to bear in mind two points, first, whether the theory covers all the facts coming within its scope and, secondly, how far it is useful in extending the boundary of knowledge, in other words, is it scientific (science producing)? It cannot be denied that Darwinism has been a useful guide in the study of organic life and has had a large influence on its progress. Now, does the theory satisfy the first condition, does it cover all the known facts? Clearly not. On the best authority we can definitely assert that "the formation of one species from another species has not been demonstrated at all." It is in meeting this objection that Shelton has not, in the opinion of the present writer, succeeded. Again, how can Darwinism account for the development of qualities in man which have no survival value; for instance, appreciation of beauty and art, the moral sense, religious experience and philosophic insight, the development of which cannot be denied but which the most ardent exponent of Darwinism cannot show to have any survival value.

In the beginning of the present century physical science, founded on Newtonian Dynamics, was unable to account for two facts, the distribution of energy in black body radiation and the failure to determine the velocity of the earth in space. These two facts, for which classical physics was unable to account, gave rise to the Quantum Theory and the Theory of Relativity; theories which have changed the whole face of physical science. The biological sciences are now in a similar position. A new and more comprehensive theory covering all the facts is yet to come to take the place of Darwinism.

The two champions argue with considerable warmth and do not spare each other. Mr. Lunn who is responsible for the publication of this work, shows, not without justification, a distinct leaning towards Dewar's point of view. The book makes interesting reading and can be recommended with confidence to those who wish to get acquainted with the pros and cons of Darwinism as put forward by two experts.

B. VENKATESACHAR

The Time Is Out of Joint: A Study of Hamlet. By ROY WALKER. (Andrew Dakers, Ltd., London. 6*s.*)

Books about Shakespeare continue to appear, though little ground has been left uncovered. Perhaps Mr. Roy Walker claims an ancestral right over Shakespearean subjects. We may recall Sidney Walker on *Shakespeare's Versification* and his *Critical Examination of Shakespeare's Text,* of a century ago. Those titles indicate the course to which writers on Shakespeare are driven for avoiding repetition. They have to seek out some new aspect. Some new detail for complete, not mere casual exposition.

The present work, on the other hand, consists of a commentary on *Hamlet* similar to many others written by authors crowned with laurels. As early as 1817 Hazlitt said: "We have been so used to this tragedy that we hardly know how to criticize it, any more than we should know how to describe our faces." All honour then to the courage of those who still dare enter the lists. Such stalwarts must, however, be armoured *cap-à-pie.* For their statements are liable to be analyzed into two mutually exclusive categories, consisting, namely, of statements that are true and statements that are new, leaving no statement to be classed as both trne and new. Unfortunately there may still remain statements that are neither new nor true! Mr. Roy Walker has unquestionably taken great pains and expended much thought. He gives some seventy detailed references to his predecessors: even more numerous ones to Shakespeare's text. Should we not have been better served had we received a new edition of the play with appropriate foot-notes and preliminary notes to scenes?

Not that being forced, as we are, to refer to Shakespeare's text is any grievance. Contrariwise, "thereby great gains are ours." It is a disguised echo of the warnings of philanthropic lovers of books (like Lord Avebury) against the folly of reading a thousand words eulogizing Shakespeare, and never a word of his own.

FAIZ B. TYABJI

The Atlantis Myth. By H. S. BELLAMY. (Faber and Faber, Ltd., London, W. C. 1. 10*s.* 6*d.*)

The existence of an earlier continent where the waters of the Atlantic now roll is attested not only positively by tradition, repeated by Plato, but also negatively by the impossibility of accounting otherwise for certain geological formations and observed resemblances, biological and anthropological, between the Atlantic's eastern and western shores.

But it is one thing to concede the indispensability of the Atlantis hypothesis, quite another to accept the Hoerbiger theory of the earth's "capture" of its lunar satellite, some 15,000 years ago, by which Mr. Bellamy seeks to account for Atlantis' sinking. Nor is his attempt to interpret legends without the key of universal symbolism always felicitous. The little book, however, bears witness to the author's deep interest in his subject and to his tremendous industry in assembling very interesting data.

E. M. H.

Fabian Essays. Jubilee Edition, with a Postscript by BERNARD SHAW. (George Allen and Unwin, Ltd., London. 12*s.* 6*d.*)

It is hard to know, as a Britisher, exactly what the Fabian Essays would mean to the average educated Indian. As a rough definition we may say that they were the theoretical handbook of the English social revolution. *The English manner of effecting revolution is by effecting evolution.* It is found that this is the best method of bringing about the most thorough revolutionary results. Of course, these essays, first published in 1889, would have had little effect had they stood alone. They consist of a selection of lectures delivered by Bernard Shaw, Sidney Webb, Graham Wallas, Lord Olivier, William Clarke, Annie Besant and Hubert Bland. "This particular set of lectures," wrote Sidney Webb in the preface to the 1920 reprint, "was only one among many that we perpetrated; but, whether because of our modesty, because of our poverty, or because of a certain lack of enterprise among contemporary publishers, it was the only series that found its way into print." Thus the essays which were published exerted their influence because they were supported by a dynamic corpus of New Thought put over by a company of exceptionally brilliant men.

It is not too much to say, as above, that the socialism that has gained such ground in England today is Fabianism come to power. Now the chief thing which socialism means, according to Fabianism, is "the nationalisation of the means of production, distribution and exchange." And it is just this which is going forward more than ever today. And how has it turned out? "Not too well," said Mr. Shinwell, a Labour Minister, the other day. Not too well says everyone from all sides. I cannot pursue the matter here. It seems that no social way leads to paradise, and Fabianism has not led to paradise in spite of all the exertions, all the brilliance, all the idealism, all the humanity of the Fabians.

This edition is made doubly interesting by a new preface (in terms of Postcript) by Bernard Shaw at the age of ninety-one. The same old hand at work. The same felicity. The same manner of gliding over the real stunning problems: the *real* problem in practice of election; the creation of work that *satisfies* (not any old work); all that is involved in the word Russia. He simply glides over these things. It is fantastic the way he glides.

JOHN STEWART COLLIS

Teachings of Swami Vivekananda. A Compilation. (Advaita Ashram, Almora. Rs. 3/-)

This is a pocket volume of extracts from the complete works of Swami Vivekananda, grouped under forty subject titles, alphabetically arranged. A reference index indicating the source of each quotation is appended. The book should thus be of practical service to those who are unfamiliar with the original works. It is a digest of what the Swami had to say on such topics as Atman, Bhakti, Brahman, Buddha, Christ, Concentration, Duty, Education, Faith, Food, Freedom and so on.

J. O. M.

Ideas of Divine Rule in the Ancient East. By C. J. GADD, F.B.A. (Geoffrey Cumberlege, Oxford University Press, London. 7*s.* 6*d.*)

The book contains three Schweich lectures delivered by the author before the British Academy in 1945. The lectures are here published in a somewhat expanded form and some notes have been added. Their purpose is to show the various ways in which the Deity was conceived, by peoples of the ancient world up to the time of the Persian Empire, as functioning and making His will known and enforced among men. The first lecture concerns itself with God and the gradual evolution of ideas concerning Him, and His mode of communication with men, the second with the king as representing God before men, and the third with the people and what the effects of Divine rule on them were thought to be. The book is characterized by brevity and scholarship. Only one wonders whether it does not suffer, as almost all Western books on Eastern religions do, from literalism, *i. e.*, from too close adherence to the written word and a failure to penetrate to the spirit. When a king was thought of as having divine parentage, for instance, it need not mean that gods were regarded as ruling over men as kings, as our author seems to think. It may have been only a poetic way of extolling the greatness of the king. Nevertheless, there is much in this book which will be of interest to the student of ancient religions.

BHARATAN KUMARAPPA

Search for a Soul. By PHYLLIS BOTTOME. (Faber and Faber, Ltd., London. 10*s.* 6*d.*)

This is the autobiography of a writer who, from her eighteenth year, has been advancing in literary merit and reputation. Autobiography is a difficult art; an autobiography is apt to become a panegyric, the self-love of the writer leading him to suppress what he may consider objectionable. Or, out of bravado, the objectionable parts themselves may be held up to admiration as though the writer were eager to affront the public. There is the further danger, when writing of one's early years, of idealising them. Phyllis Bottome has apparently steered clear of all these pitfalls, seeking, she writes, to present an account "as true as I can make it." From the eminence of later years, Phyllis Bottome looks down on her childhood and girlhood, to discover whether she had a soul bent on expressing itself through the art of literature and how it was shaped. In this she has succeeded admirably and we have no reason to complain if only one thread of the mingled skein of life has been unravelled for us. She traces her life from birth to her eighteenth year, when her first book was published, and the emphasis is all upon the influence of her parents and her environment on her work as a woman of letters. The book will repay reading for an understanding of the complexities of human society for, like her master, Adler, Phyllis Bottome has made human psychology and human behaviour her study.

P. RAMANATHAN

The Book of Tao and Teh of Lao Tse. Done into English by DOROTHY MANNERS and MARGARET AULT. (The Order of the Great Companions, Meopham Green, Kent, England. 3*s.* 6*d.*)

One of the great books of the world, the *Tao Teh King* has been rendered into English many times. The present rendition will suit the ordinary mind because of the simple way in which abstract and abstruse ideas are put into words. It is a handy volume which can be profitably used for refreshing and energising the mind as one goes about one's small plain duties of life.

O.

Murdock and Other Poems. By FRANCIS BERRY. (Andrew Dakers, Ltd., London. 5*s.*)

When the artist has formulated his own conception of the aim of art and of his chosen medium, the reviewer's task is in so far facilitated. Mr. Berry's article in the July 1948 ARYAN PATH "The Mystic Element in Poetry" sheds light especially upon the choice of his word images, not uniformly pleasing but always arresting and often mood-evocative, in this latest collection of his poems. "Malta Elegy" is moving and "Air-raid" in "The Horns of Lud" and "The Drumming Fist" are each as striking of its genre as is the larger canvas of nature in "Resilient Heart."

The title-poem, however, merits its place of honour by more than its length. It shows a village muffled under a traditional fear, of a terrible supernatural pair of ever fighting brothers in the depths of Murdock Wood. As long as the terror lurks, as it were, in the subconscious, it defies exorcism. Its long-dreaded emergence into the open is followed by Gargantuan conflict on the heights; then by ecstatic mutual triumph and release. The grandeur of the finale, the triumph of Man over his haunting fears, merits higher praise than the energy, the originality and the skill in poetic construction justly but inadequately claimed for the poet in the jacket blurb. It is magnificent writing.

E. M. H.

Socio-Literary Movements in Bengali and French. By INDIRA SARKAR, M. A. (French). Illustrated. (Calcutta Oriental Book Agency, 9, Panchanan Ghose Lane, Calcutta. Re. 1/8).

In this brochure a youthful scholar, Miss Indira Sarkar, has worked out an interesting parallel between literary movements in France and India, with a time lag on the latter country's part, similar to that established by her father, Benoy Kumar Sarkar, in the economic sphere. There are many clues of value, to the student of Indian culture particularly, in the "Bibliographical Milieu" which occupies the major portion of the brochure. The little book is dedicated to the "four great masters of Bengali culture" whose photographs are given—Romesh Chandra Datta, Hara Prasad Sastri, Brajendra Nath Seal and Dinesh Chandra Sen.

E. M. H.

Wisdom Is One : Being a Collection of Quotations from the Sayings and Writings of Some of the Masters and Their Followers, Collated to Show the Fundamental Identity of All Veritable Teachings. (Andrew Dakers, Ltd., London. 6s.)

The hundreds of quotations in this discriminatingly edited little book hold a wealth of inspiration. Drawn from a great variety of sources and grouped by subjects such as "The Law of Karma," "The Law of Reincarnation," "Self-Control" and "Evolution and Attainment," they are convincing of the anonymous Foreword's claim that "in their essentials all these veritable teachings were identical, for that which is true must have been always and will be for all time."

How Theosophical in spirit is the compiler's approach is evident from the enumeration of the further fundamental teachings which, along with others, the quotations have been grouped to illustrate :—

> that law does govern all, and that nothing can happen to us but what we ourselves have made possible and necessary;...that each individual must work out his own perfection; and that, by the right use of one's own free-will and by one's own experience, perfection can and will be attained—the attainment ensuring freedom from the wheel of birth and death on Earth.

A source index may be suggested for future editions.

E. M. H.

Art and Faith. Letters between JACQUES MARITAIN and JEAN COCTEAU; translated from the French by JOHN COLEMAN. (Philosophical Library, New York. $2.75)

These letters describe Jean Cocteau's spiritual Odyssey; Jacques Maritain's rôle is that of friend and spiritual mentor, but his comments on religion and poetry and art in general reflect the essential spiritual values, however much the scholastic philosopher in him may colour his expression.

Jean Cocteau, in his endeavour to free himself from his personal consciousness, had sought the dissociation which opium provides but, by arousing his will power and placing himself under proper treatment, he had escaped from that bank of Circe to enter another haven of refuge, the bosom of the Church. Maritain warns him of the danger of "the poppy in place of the Paraclete."

Here we touch on the basis of all mystical experience—the rising above the level of the personal consciousness —but that Paraclete which opens the inner vision is not the property of any established religion, and the true pathway to spiritual consciousness, however well understood in Western mysticism, is still more clearly defined in the mysticism of the ancient East.

Cocteau, full of his new feelings, and freeing himself from worldly craving, expresses his awakening higher consciousness and exclaims: "Art for art's sake, or for the people are equally absurd. I propose art for God." He projects his mind into the future, to an era when works of art will no longer be required as "Beauty would gradually become goodness, masterpieces acts from the heart, genius would become sanctity."

Maritain replies :—

> Art itself goes spontaneously to God. To God not as man's end, not in the moral line. To God as the universal principle of all form and all clarity.

But there is a prerequisite for the artist. "Art for God," he says, "supposes God in one's Soul."

J. O. M.

The Path to Sudden Attainment: A Treatise of the Ch'an (Zen) School of Chinese Buddhism. By HUI HAI of the T'ang Dynasty, translated by JOHN BLOFELD. (Published for The Buddhist Society, London, by Sidgwick and Jackson, Ltd. 4*s.* 6*d.*)

This treatise of Zen Buddhism, translated from the Chinese by John Blofeld, is one of many reminders that true wisdom is contained in terse aphorisms rather than in heavy tomes of wearying padding. Such as:—

> Can Enlightenment be attained? It cannot.
>
> *Dana* means giving away. Giving away what? The concept of opposites.
>
> To perceive that there is nothing to be perceived is true perception.

Just as Demetrius opposed Paul at Ephesus, finding his trade in danger, so the makers and the publishers of hefty volumes of "spiritual" uplift will be sure that in these little gems of true awakening, there is no sparkle; one knows of people who *prefer* paste diamonds to real ones, apart from the question of their easier purchase. But the discerning seeker of quality rather than quantity, of the word that arouses rather than the verbiage that hypnotises, will add this slender book (perhaps all spiritual things *are* slender) to his *Gita*, his *Voice of the Silence*, his *Light on the Path* and a few others and, in the words of the Marriage Service, "will love and keep (it) forsaking all other." The Path it sharply outlines must be "sudden," because it is without the complications that, instead of solving problems, make them more confused.

E. V. HAYES

The Far Ascent (Poems). By V. N. BHUSHAN. (Padma Publications, Ltd., Sir Phirozeshah Mehta Road, Fort, Bombay. Rs. 3/-)

These latest collected poems of Professor Bhushan's, as rich in music as they are in thought, may have but slight appeal to the materialist, and perhaps as little to the traditionalist prosodist of ultra-rigid standards. Most of them are in *vers libre*, dispensing with rhythm as well as with rhyme, which can more easily be spared. But when a poet, turning his back upon the cultivated genera, has set himself to gathering wild flowers, it would be most unfair to hold these to the standards set for hot-house blooms. And both the materialist and the critic who rates the technique higher than the message are, after all, but interlopers in the realm of poesy.

The idealistically inclined reader as well as the one sensitive to word magic will find much between these covers to reward and charm. Professor Bhushan's forte in poetry is vivid imagery. And colour fascinates him. How his canvas glows with sapphire and flame colour, cerulean and amber, emerald and gold! It is, however, the sustained loftiness of thought that constitutes these poems' chief claim to distinction. They sing "the precious gold and glory of eternal things." Many of the poems are summons to the heights of thought, of feeling and of aspiration—sung by a fellow-pilgrim chanting as he climbs.

E. M. H.

An Acre of Green Grass : A Review of Modern Bengali Literature. By BUDDHADEVA BOSE. (Orient Longmans Ltd., Bombay. Rs. 4/8)

In this very readable book the author, himself a poet and a novelist, discourses on parts of modern Bengali literature, inviting the public, a quadruped which often loves to browse on thorns and thistles and to wander into waste lands, to a succulent meal on an acre of green grass. As a Bengali reader—though the book is primarily meant for non-Bengalis—I should like to confess to the great pleasure I have derived in reading these somewhat intimate reflexions of an author on the performances of his fellow-craftsmen, although I must also confess that I cannot claim familiarity with several of the latter-day exponents of the craft.

Beginning with Rabindranath and Saratchandra he has dealt with a fairly large number of modern writers, appraising, praising, deprecating and characterising poets, essayists, novelists and dramatists. He has the great gift of characterisation in a few vivid words; for instance, he speaks of Jibananda Das's "russet richness," Premendra Mitra's "moist salt," Amiya Chakravarty's "two-dimensional fantasies," Dhurjatiprasad Mukerji's "jittery journalese, brilliant table-talk, intellectual puzzles and genuine profundity." Some of his observations are refreshingly original, *e. g.*, when he brings out the superiority of parts of the English *Gitanjali* to the original, and when he says that, Sanskrit learning in pre-British Bengal having been in the main confined to *nyaya* (logic), the pundits probably found nineteenth-century European rationalism neither strange nor profane.

The non-Bengali reader will probably find some trouble in appreciating the author's intimate reactions to his theme, for intimacy in treatment can be at once attractive and difficult. His appraisal of some of his contemporaries is necessarily coloured with a personal element, *e. g.*, his reference to a fellow-poet as "attractive, very attractive." He has a puristic passion for preserving the white flame of literature inviolate, and a dread of patriotism and politics, which may also appear "dated" to many writers and readers, *e.g.*, he deplores :—

> A story takes off beautifully only to crash on patriotic platitudes; a young poetic aspirant, eschewing such paraphernalia of his craft as flowers and coiffures, replaces them by bayonets and dust-bins.

Did not even our ancients discover *rasa* in themes outside the redolent charms of flowers and coiffures? But on the whole these personal reflexions of a modern Bengali poet on the present-day literature of his Province is an exceedingly competent and enjoyable performance and will give the non-Bengali reader an authentic and vivid picture of the most active and the most alive section of Indian literature of our times.

K. C. SEN

CORRESPONDENCE

SRI RAMAKRISHNA AND SRI RAMANA MAHARSHI

The article by Swami Jagadiswarananda in the August issue of THE ARYAN PATH, entitled "Modern Indian Teachers on the Sense of I" surprised me in a variety of ways, which may usefully be delineated.

Firstly, the article, examined dispassionately, seems to furnish a documentary proof of precisely what the author had intended to counter. Swami Jagadiswarananda says that Dr. C. G. Jung, in his foreword to Zimmer's book on Sri Ramana Maharshi,* reprinted by the Sri Ramanashram in its *Golden Jubilee Souvenir*, 1946, had observed that "The Goal of Eastern practices is the same as that of Western mysticism: the focus is shifted from the 'I' to the Self, from Man to God. This means that the 'I' disappears in the Self, and man in God.... Sri Ramakrishna adopted the same position in regard to the Self" but—to be brief—where Sri Ramana Maharshi's stand in this is radical and unmistakable, Sri Ramakrishna's is inclined to be hesitant. He cites a passage in which Sri Ramakrishna speaks, with what might seem an accent of personal experience, of the difficulty of ridding oneself of the ego. "When you ultimately find that this 'I' cannot be destroyed," the passage concludes, "let it remain as 'I' the servant." "In relation to this concession," declares Dr. Jung, "Sri Ramana is certainly the more radical."

"More radical" in this sense, that Sri Ramana consistently speaks from the stand-point of the Ultimate Experience, of *sahaja nirvikalpa-samādhi*, and, far from admitting a difficulty in transcending the ego, is inclined rather to proclaim that "Self-realisation is an easy thing...."

The *ajāta-vāda*, of which Sri Ramana is a personification in our day, gives no kind of support to Sri Ramakrishna's view that traces of *ahamkāra* are necessary for the maintenance of physical existence, nor to my knowledge and belief does Sri Shankaracharya anywhere endorse Sri Ramakrishna's idea that something of the ego is involved in the communication of wisdom—it is hardly conceivable when ego is the token of its absence.

Objectivity of any kind—gross or subtle—is supported by pure Consciousness alone, into which it is immediately resolvable. This is direct and radical Vedanta. Ego, or *prārabdha karma*—secondary consequences of an objectivity admitted as existing in its own right—have no place here at all. Such is the radical position of the *ajāta-vāda*. And, from this point of view, a Guru's communication with his disciples is presumption not of ego in the Guru, but of its absence in the disciple. And those who have sat at the feet of a Sadguru will endorse this presumption as a fact of experience: Guru, *upadesha* and disciple, the beginning, the middle and the end are pure Consciousness alone.

I have not seen this radical position in Sri Ramakrishna's teachings. In point of truth—of "charity,"

* *Der Weg zum Selbst*. By DR. HEINRICH R. ZIMMER. (Rascher Verlag, Zurich. 1944)

Swami Jagadiswarananda would rather strangely say—one cannot perhaps base argument on what has not been seen. But the actual statements of Sri Ramakrishna which have been collected in this article are incompatible with this position. All tend rather to the same conclusion: "Ornaments cannot be made of pure gold; some alloy must be mixed with it. So long as a man has a body he must have some Maya to carry on the functions of that body; a man totally devoid of Maya will not survive more than twenty-one days." It would follow from these words, if authentic, that any statement from the radical position of one who has no ego could be looked for only in the last twenty-one days of Sri Ramakrishna's life. But these very mathematics, though precise in their form, argue a strange fundamental uncertainty. On the face of it a position without ego is either possible or impossible. It is conceded here that it is possible after a preliminary statement of its impossibility. But, if it is possible at all, whence comes the time-limit on that possibility, particularly for a yogin? A twenty-one days' possibility could be prolonged indefinitely by appropriate measures.

I have pointed out, however, that from the stand-point of the *ajāta-vāda* these questions do not arise. Nothing in existence presupposes or allows of ego or maya as permanent factors. I may be thought unkind in submitting the words of this divine embodiment of tenderness and love to a rigorous intellectual scrutiny. But what we are concerned with here is not so much Sri Ramakrishna, who has need of no one's kindness, as a certain use of his name and teachings to obscure rather than to unveil the Truth. That which it has been sought here to cover over—unwittingly perhaps, and in the understandable desire of asserting the supremacy of one's own master: one of the most innocent forms of spiritual egotism—this I have sought to place plainly in evidence, lest lovers of Truth should have their paths darkened by argumentation of this kind.

I have my deep reverence for both these great Teachers, but I am a partisan of neither. Fortune has, however, favoured me with a long acquaintance with Sri Ramana Maharshi which enables me to state plainly what he represents, and which commands me further to correct Swami Jagadiswarananda on a point of fact which he would appear to be imperfectly acquainted with. He makes allusion to a law-suit of some years ago over the present ashram property, in order to establish the presence of ego in Sri Ramana. But what took place in actuality was less simple but more instructive than the picture he presents. Sri Ramana Maharshi's general position is that he has nothing whatever to do with the ashram which has grown up around him. He was prevailed upon on this occasion by one or two eminent lawyers among his devotees to deviate from his natural stand, and assume, perhaps, the appearance of an ego, for the sake of those who come to him for guidance, whose access would have become exceedingly perplexed if the ownership of the ashram had been allowed to fall into dispute. The moral of this is that out of Love, which is its nature, the Ultimate may take on the *appearance* of an ego, to meet the ego-bound on their own terms. But it is not bound Itself by that appearance.

It was in this sense only that "the Maharshi had to declare in court that the hermitage belonged to him and not to others."

Swami Jagadiswarananda concludes his article with the opinion that the contrast that Dr. Jung discerns between the positions of Sri Ramakrishna and Sri Ramana "must have sprung from a distorted appreciation of an isolated extract from the sayings of Sri Ramakrishna." This view appears to me to be neither very "charitable" to a scientist of Dr. Jung's eminence, nor very necessary by any objective standards. And to verify the fact one has only to ascertain Sri Ramana's real position, which I have attempted to indicate, and contrast it with—I hesitate to say Sri Ramakrishna's—but at least with the conception of an *avatara* which his followers would generally claim for him, as exhibited, modestly perhaps, in the present article.

I must add that Swami Jagadiswarananda's closing statement, that "The declaration ascribed by Dr. Jung to Sri Ramana Maharshi is no doubt a true enunciation of an abstract metaphysical idealism which has been previously set forth in our scriptures," lays him open to a charge of the same "uncharitableness" he reproves in Dr. Jung with much less reason. It would seem to be his perilous contention that Sri Ramana Maharshi's words, where their content exceeds Sri Ramakrishna's, are not so much the voice of immediate experience as of a kind of tutored "idealism." Unhappily for this contention, Sri Ramana's spiritual path has been particularly notable for the fact that his experience of *nirvikalpa-samādhi* at the age of seventeen preceded any kind of instruction in spiritual matters. It would be difficult to find a more spontaneous mouthpiece of the Ultimate than Sri Ramana Maharshi.

Furthermore, when Dr. Zimmer's book has been entitled "The Way of the Self," its theme is clearly marked, and it is quite unreasonable as well as quite unjustified to imagine that Dr. Jung has formed his impressions from an isolated "declaration" which has been nowhere mentioned. Dr. Jung is concerned with the spiritual position to which Sri Ramana's teachings—written, oral and silent—all bear consistent witness. And I would recommend Swami Jagadiswarananda to make himself more familiar with this if he wishes to appraise at its exact value the comparison he has chosen to contest here. A living embodiment of the highest stand-point to which the scriptures point, effacing the sensation of the entire ego from our hearts by His silent presence, is of greater practical aid to the real spiritual aspirant than any words of commiseration to him in the difficulties of his *sādhana*, whose effect is rather to leave, even to fix him, where he stands, and particularly so when they come, as at present, very much at second-hand.

DAVID MACIVER (CHINMAYANANDA)
Bombay.

RACE RELATIONS

Paul Robeson's reported retirement from the concert stage to give more time to the task of improving the relations between white and black and other coloured peoples is a fine gesture.

One of the major problems in connection with this important matter is displacement, for it becomes obvious that relationship between scattered people is difficult. It is, of course, a problem to secure homes for all—and it is the duty of governments to supply and feed the country they serve. When persons are naturalized it is more simple. Yet at this time, when we are trying to rebuild the desolate places, we should not underestimate the task.

It is not my intention at present to stress the need for more toleration: and caste and creeds need no pen paragraphs. Rather let us consider for the moment homes for the homeless aliens.

If we define a "home" as a place where persons are equal citizens, living without fear of persecution, then there are in the world 1,000,000 people without homes.

These displaced persons, different in nature and in creed, are in many cases intelligent and often brilliant. Surely it will be profitable to the world if this powerful group is co-ordinated with the rest.

In some cases statesmen refuse to offer sanctuary to any of these—be they Jews or not. In America millions of people have been naturalized and given homes. Black, yellow, copper-coloured,—all have their domicile there and, though closely related in some ways to homeless people, need no further help in securing better understanding.

The theory of Malthus that populations tend to increase at a faster rate than food should be carefully studied: there are vast tracts in the world that could be called "No-Man's-Land" and giving the displaced homeless people capital to sustain them in such areas until they were self-supporting might be a step in the right direction.

Race relations will improve when governments realize that every person, Jew or Gentile, black or white, has a right to access to the land for food and shelter.

This problem has been before the politicians for many years. It has reached a climax—yet the solution will not be found by one nation trying to dictate what another nation should do in this matter: it would be like trying to send each person back to his or her birthplace.

If some of each nationality will only, like Paul Robeson, sink their differences and abjure self-seeking, a great stride will have been taken towards settled race relations.

B. H. STEERS

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

Pandit Jawaharlal Nehru reminded his countrymen in his broadcast on Gandhiji's birth anniversary that if India should stand for the great aims and ideals which the martyred Gandhiji had placed before them, they would have to think and act accordingly. And that meant, he said :—

> You will have to root out every tendency that weakens the nation, whether it is communalism, separatism, religious bigotry, provincialism or class arrogance.

A few days before, the National Government had given a directive to the Provincial Governments and local bodies which should go far to starve out communalism. We join with the Bombay Municipal Corporation in heartily welcoming this directive not to recognise communal organisations for purposes such as the granting of lands at concessional rates and sanctioning grants-in-aid to benevolent and educational institutions under communal auspices.

In the last week of September Sir C. P. Ramaswami Aiyar visited Bangalore especially to deliver two lectures under the auspices of the Indian Institute of Culture. Large crowds, not of hundreds but of thousands, gathered to hear the well-known statesman-administrator who now is dedicating himself to the service of Culture, especially of Indian Culture, with a view to rebuilding a New India with a place in the New World.

Sir C. P. Ramaswami Aiyar's first lecture on "India and World Culture" dealt with the influence of India on the thought of the world. He described India's contribution under three headings, *viz.*, fearlessness, the moral order in the universe and life's continuity making for progression in a spiral movement. Absence of fear enabled thought to probe into the deepest mysteries and gave India the philosophical tolerance which had characterised Hinduism down the ages. The recognition of order in Nature had given Indian thought the concept of a moral law within. Life never ended, but always began. Death was only a change. When this continuity was perceived, man could hope and wait and watch and work, even in the darkest hour, for the Dawn.

The second lecture on "World Culture and India" dealt with the impresses made on India from the world at large and was developed round the central thought that exchange and osmosis took place not only through friendly relationships but also through antagonisms. Then the speaker showed the influence of Egypt and India upon each other in ancient times; that of Persia and India with their sister-languages of Avesta and Sanskrit. He referred to the influence of Greece on Indian drama and sculpture especially, and that of China on her art and pottery as also on the concept of Ahimsa. He then turned to Europe and said we

had failed to assimilate the Spirit of the West and had only copied the mere externals of Western civilisation. Referring to the great contribution of Arabic culture as of Islam the speaker concluded with a plea for enrichment through interpenetration. India, he said, still needed from the West its attitude of positiveness in science and of objectivity in literature.

Other Bangalore institutions took advantage of Sir C. P. Ramaswami Aiyar's visit and he was generous with his time and energy and in the course of three days spoke in public on five different occasions. At the Indian Institute of Science at Malleswaram, at the Rotary Club, at the Engineering College, at the newly-founded Law College and at the Association of Advocates he addressed large audiences on different and appropriate subjects, proving his versatility and his familiarity with various branches of knowledge.

The motor force underlying his lectures was to bring his countrymen to recognise India's obligation to humanity, her duty to learn with discrimination from the modern world, and the power of the individual as a builder of the bridge between different and at present antagonistic groups, each of which aims to serve the Cause of Peace and Universal Brotherhood.

It was a week which Bangalore will long remember.

Some remarks of interest to all who value language chiefly for that which it enshrines were made by the Rt. Hon. R. A. Butler, M. P., presiding at Cambridge on August 20th, 1947, over the Conference of British Orientalists, the condensed *Proceedings* of which reached us recently. There was, he declared, and many will agree, a great need for developing the civilisation side of the teaching of Oriental languages. He recalled the saying, "If you develop the philological side too much you become like a man who takes his car to pieces but never goes for a drive." What he well called " a kind of philological trance " has been the bane of the approach to the textual treasures of the East. The savants have too often made the Indian texts themselves, with their vital message, subjects for dry philological disputations. The world is grateful for their translations but it must be recognised how much better these would have been if the scholars had been able to enter more comprehendingly into the spirit of the originals. Mr. Butler recalled Professor Arberry's recent statement with regard to translations— " that the Arabs put the Greek physicians and philosophers into Arabic to heal their bodies and to save their souls. " And he added :—

> That is what the world wants today; it wants not only accurate scholarship, but it wants as well the making available of the knowledge and wisdom of the East.